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ST. LUKE'S EPISCOPAL CHURCH



St. Luke's

EPISCOPAL CHURCH

1753

— 1953

By

WILLIAM S. POWELL

Salisbury, N. C.

St. Luke's Episcopal Church

1953

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By WILLIAM STEVENS POWELL

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Correspondence in connection with the history and notes made in the course of research, some of which were not embodied in the final work, as well as some original material, and photocopies of manuscript and printed records, are being made a part of the archives of St. Luke's where they may be consulted by anyone interested in them.

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CHRONOLOGY

Since a detailed history of the Church in the colony and state cannot be given, the highlights indicated below are intended to show something of what was going on outside the Parish of St. Luke's.

- 1663 Charter for Carolina granted by Charles II to eight lords proprietors. Contained fundamental principles of the establishment of the Church of England.
- 1700 The Rev. Daniel Brett, sent by the Society for the Propagation of the Gospel, the first Church of England clergyman known to have come to North Carolina.
- 1701 Five parishes created by act of assembly and vestries appointed.
- 1706 Trinity Sunday. First known celebration of the Holy Communion in North Carolina.
- 1711 All laws in force in England for the establishment of the Church, also declared to be in force in North Carolina.
- 1734 St. Thomas' Church, Bath, erected. Oldest church in North Carolina.
- 1741 Vestry Act amended to provide for election of vestry by freeholders of each parish.
- 1753 St. Luke's Parish established.
- 1754 Vestry Act passed listing 24 parishes, creating post of collector of parish taxes to be filled by vestry, and making other minor adjustments.
- 1776 State constitution adopted. Church of England disestablished.
- 1783 Last missionary in North Carolina removed from rolls of S. P. G.
- 1790 June 5. First convention of clergy and laity of the Episcopal Church in North Carolina.
- 1794 The Rev. Charles Pettigrew elected bishop. Never consecrated.
- 1817 Diocese of North Carolina organized.
- 1823 The Rev. John Stark Ravenscroft elected bishop.
- 1830 Bishop Ravenscroft died.
- 1831 The Rev. Levi Silliman Ives elected bishop.
- 1853 Bishop Ives resigned. The Rev. Thomas Atkinson elected bishop.
- 1873 The Rev. Theodore Benedict Lyman elected assistant bishop. Bishop from 1881.
- 1881 Bishop Atkinson died.
- 1884 Diocese of East Carolina organized.
- 1893 Bishop Lyman died. The Rev. Joseph Blount Cheshire elected bishop.
- 1895 Missionary District of Asheville erected.
- 1918 The Rev. Henry Beard Delany elected suffragan bishop for work with Negroes.
- 1922 The Rev. Edwin A. Penick elected bishop coadjutor. Bishop from 1932.
- 1923 Diocese of Western North Carolina organized.
- 1928 Bishop Delany died.
- 1932 Bishop Cheshire died.
- 1950 The Rev. Richard Henry Baker elected bishop coadjutor.

The Beginning: From 1753 to the Revolution

The Church of England through the favor of the Almighty will steal like a slow still water upon the Dissenters and establish itself in all these parts. The Rev. Theodorus Swaine Drage, 1771.



THE CHURCH OF ENGLAND, according to the charter granted by King Charles II to eight lords proprietors in 1663, was the only one entitled to official encouragement in Carolina. By an act of 1715 it was established legally as the official Church of the colony, "this Province of North Carolina being a member of the Kingdome of Great Britain; & the Church of England being appointed by the Charter from the Crown to be the Only Established church to have Publick encouragement in it." At that time nine parishes were created, for each of which vestrymen were selected and charged with the duty of procuring "an able & Godly Minister qualified according to the Ecclesiastical Laws of England." For his services the minister was to receive annually not less than £50. The vestrymen were also instructed to build a church and chapel in each parish.

In spite of the law, however, there were no regular clergymen in the colony for many years. Only missionaries sent out by the Society for the Propagation of the Gospel came. There was not a regular minister of the Church of England in the whole province as late as 1732.

"The Establishment of the Publick Worship of Almighty God, as it is the greatest Foundation of the Happiness of Society, and without which, you cannot expect his Protection," Governor Gabriel Johnston told the General Assembly on February 6, 1739, "deserves your earliest Care. That in such a wide extended Province as this, inhabited by *British* Subjects, by Persons professing themselves Christians, there should be but Two Places where Divine Service is regularly performed, is really scandalous: It is a Reproach to this Part of His Majesty's Dominions, which you ought to remove without Loss of Time."

The Assembly in 1741 provided that the vestry should be elected by the freeholders of each parish every two years. The negative

oath, "I, A. B., do declare, that I will not oppose the Liturgy of the Church of England, as it is by law established," was required to be taken by each vestryman. If he refused he was to be fined £3, unless he were a known dissenter, and later the law was changed to fine dissenters as well. The act also provided that the vestry could suspend immoral clergymen and that they could levy claims on property in order to collect delinquent taxes.

By 1754, when the number of parishes had grown to twenty-four, the law was again changed. Freeholders failing to vote for the vestry were to be fined twenty shillings. The vestry, instead of allowing the wardens to collect taxes, were to appoint a collector for the parish. The vestry, incidentally, was not only charged with conducting church-related affairs, but was also to care for widows, orphans, and other needy persons, to act as a sort of court for hearing minor cases, and to participate in a limited way in other governmental affairs.

The vestry was again instructed to purchase glebes and to erect churches. The salary authorized for a minister was increased to £80 and his selection was left to the vestry, although this last provision was soon dropped. If no rector was selected within twelve months, the governor was instructed to appoint one.

Legally the Church of England was now the established Church in North Carolina. Parishes had been laid out, an oath to support the Anglican liturgy was required of the vestries, provisions were made for taxes and glebe lands, for financial aid and endowment, and instructions for the building of churches and chapels had been laid down. Such was the scene in North Carolina in 1753 when St. Luke's Parish, Rowan County, was first mentioned.

On April 4, 1753, a bill was introduced in the House of Burgesses and passed its first reading "for erecting a County, and Parish on the Head of Anson County." Not until the 9th do we find the names, Rowan County and St. Luke's Parish, mentioned. On April 12, when Acting Governor Matthew Rowan, President of the Council, signed the bill it became law, subject to review by the Crown. The territory included in this region contained all or part of what has since become thirty-one counties in North Carolina and in theory extended westward indefinitely.

The King disallowed the law establishing Rowan and several other new counties and parishes, but approved it the following year. In 1756 the Assembly re-enacted the law, but in the meantime the new county had been established as though nothing had gone amiss.

Church of England services may first have been conducted in St. Luke's Parish by a layman. Francis Corbin, a devout Churchman and the land agent in the district for the Earl of Granville, lived in Salisbury for a time. Mentioning Corbin in a letter to Count Zinzendorf written from Edenton on September 16, 1752, Moravian Bishop Spangenburg said that "while he is not of our faith he yet wishes, according to his lights, to do something to help the people of this land, and so each Sunday he has a sermon read, and something from the Book of Common Prayer." That this actually took place in St. Luke's we are not told, however, it is reasonable to assume that Corbin followed his regular practice no matter where he chanced to be.

Late in 1754 the Churchmen of Rowan County sent a petition to Governor Dobbs complaining that although they were members of the Church of England "as by law established," they did not have "the privileges and advantages which the rubrick and cannons of the church allow and enjoin on all its members." They informed the newly arrived governor that "the county of Rowan above all counties in the province, lies under great disadvantages; as her inhabitants are composed almost of all nations of Europe; and instead of uniformity in doctrine and worship they have a medley of most of the religious tenets that have lately appeared in the world; who from dread of submitting to the national church should a lawful vestry be established, elect such of their own community as evade the acts of assembly and refuse the oaths, whence we can never expect the regular enlivening beams of the holy gospel to shine upon us."

Governor Dobbs seems immediately to have determined to remedy the situation. In a letter to the Bishop of London written from New Bern on December 18, 1754, he reported that the bearer, William Miller, was seeking to be ordained. Miller, about 1752, had come to America from Ireland and brought his family. In 1754 he was in Rowan County apparently teaching school. The Churchmen of the county recommended him highly and the governor was pleased to suggest to the bishop that he be examined and if qualified, ordained, after which he would be inducted into "the Parish from which he is recommended."

The Rev. William Miller was licensed on March 31, 1755, by the Bishop of London for service in North Carolina. Sometime before the end of April, 1756—it surely was much earlier, but this is the first evidence we have of his presence in the parish—he was established as rector of St. Luke's. In October, however, he

was forced to leave. The dissenters, being in the majority, succeeded in keeping him from settling in the parish. The Moravian diary for October 4, 1756, reports that "in the evening the English Minister Miller arrived with his entire family. He had been appointed by Governor Dobbs as minister of St. Luke's Parish, but the people would not have him; he said he was on his way to Granville County."

Judging from the report made in 1754 to Governor Dobbs in the petition by the Churchmen of Rowan and by subsequent developments, it is likely that the election of dissenters to the vestry precluded any payment to Miller. A consideration for the welfare of his family forced him to seek a more friendly reception elsewhere.

His duty to the western part of the province was clear to Governor Dobbs, but clergymen were scarce even in the east where they were a little more welcome. That the governor knew the situation is clear, however, because in 1757 he recommended to the Society for the Propagation of the Gospel that it should establish a school in the vicinity of Salisbury to civilize and convert the Catawba Indians. To speed this project along the governor offered to make a personal contribution of £30 to the school. The Society agreed and resolved to establish such a school as soon as a suitable teacher could be found. Five years passed and nothing was done for the Indians. It then became Governor Dobbs' duty to inform the Society that it was too late for good deeds to aid the Indians. Smallpox had reduced this friendly band of natives from 300 warriors to 60, "with a proportionate number of old men, women & children." This remnant of the tribe then migrated to South Carolina.

Church affairs in St. Luke's Parish in the meantime suffered greatly. About 1764 an attempt was made by the Church people to elect a regular minister, but the dissenters as usual prevailed. No vestry was elected and nothing was done. Presumably after having waited more than the required year, the governor, we are told by the observing Moravians, appointed a curate, which was announced at the August court. For lack of a church, the courthouse in Salisbury was cleared out for him. "Without a Vestry he can get no salary," the Moravians noted, "and time will show whether he will stay or not." Who the curate assigned by Governor Dobbs was, we have no way of knowing for certain, but it may have been the Rev. George Micklejohn.

Micklejohn was licensed by the Bishop of London on March 12, 1766, for service in North Carolina. The following October Governor William Tryon wrote Daniel Burton, secretary of the Society for the Propagation of the Gospel, telling him that Micklejohn had been in the province for three months and had been sent "into the back settlements." At that time he was in Rowan County, but had not been finally assigned there. The records of the Society for the Propagation of the Gospel, however, indicate that he was stationed in Rowan in 1766. By April, 1767, he had finally been established in St. Matthew's Parish, Orange County.

St. Luke's next ministrations came from the Rev. Charles Cupples who had formerly been assigned to St. John's, Bute County (later Warren and Franklin counties). His services in the summer of 1769 were purely temporary as he was only on a visit to the west. A report to the Society for the Propagation of the Gospel tells us that he baptized many people in Rowan County that summer.

Governor Tryon informed the vestry of St. Luke's Parish in November, 1769, that "the Reverend Mr. Drage who is lately arrived from England, warmly recommended to me, waits on you to officiate in your parish for the space of two or three months." Should this assignment prove agreeable to both Drage and the people whom he served, the governor proposed to establish him in the parish. This was being done, Tryon reminded them, "agreeable to the petition of sundry of the Inhabitants of your county delivered to me when I was at Salisbury."

The news must have been welcomed at least among the Churchmen of Rowan. Drage bought a horse in New Bern and set out on November 24, 1769, for his new work. The governor had given him the choice of any parish in the colony and he chose St. Luke's, partly because of the "excessive fine climate and beautiful country." He carried with him letters of introduction "both publick and private." He seems to have been fully aware of the trouble lying ahead—"there are many persons there from Pensilvania and the Jerseys with whom any character stands fair doubt," he wrote an acquaintance in England on November 23, just before leaving New Bern.

The problem of a vestry plagued Drage just as it had his predecessors, but he seems to have resolved to give no personal cause for complaint, to try to get along with all factions, and to establish the Church for those who were anxious to have it but not to force

it on others. The cause of the trouble appears to have been two-fold. The Church of England people had settled in the county after the closing of certain land offices, hence their titles to property were not such as would qualify them to vote. The dissenters had been there longer, owned property, and could vote. They were opposed to the Established Church and cast their votes for vestrymen who would purposely fail to qualify or, if they did qualify, would take no positive steps in carrying out the legal duties of a vestryman. Thus they were virtually able to tie the hands of the Church of England clergyman and his parishioners.

Sometime later, after carefully surveying the situation which faced him, Drage gave Tryon a report on affairs in Salisbury. Members of the Church of England, he said, were forming into a strong union and would appear "in a great body" to select a vestry on Easter Monday. He realized the difficulty which he must overcome. "If I lose my hold," he wrote the sympathetic governor, "it would be such a discouragement to the present Members of the Church of England, they would never rally again, many of them would quit and go into those provinces where they could have a free exercise of their religion, others would be absorbed up in, and become of the same principles with the people they stayed amongst. . . . I recommend steadfastness and that the Church of England act with coolness, and a christian temper.

"I am very tender, for fear of Suits which would be construed into contention, and moderation is the character under which I must appear." The opponents of the Church had treated Drage's person "with no incivility," he reported, but added "my behavior is studied to give them no offence." It was not Drage whom the dissenters disliked, but the cause he represented, and he was acting with the utmost caution.

The Rev. Mr. Drage demanded no fees, although he had a right to many. People often married in defiance of the law without even so much as obtaining his permission to be married by dissenting clergymen—a permission which he had announced would be granted upon request. He was left almost entirely on his own so far as funds for his expenses were concerned. Money collected for him as well as for the poor and for other parish purposes could not be spent until a qualified vestry should be formed. The Society for the Propagation of the Gospel, fortunately, helped to support him.

The first real test of the establishment of the Church in Rowan came on Easter Monday, April 16, 1770, when the sheriff held an

election in the parish for vestrymen. Voters were to select one of two slates of twelve men presented to them. The first list of twelve had been drawn up weeks in advance by the dissenters who had been politicking for their list which, if elected, would refuse to qualify thereby tying the hands of the clergyman and the Church of England people. Under the law no new election could be held for three years.

Much to the surprise of the dissenters, however, the men on the second list announced that they were prepared to step in and qualify if the first group failed to do so. Drage appeared publicly at the election to urge whichever group was elected to qualify by taking the oath and thus end the stalemate which had prevailed for entirely too long. The poor of the parish were suffering because the money collected for their relief could not be spent without a vestry, he told them, and those citizens of the parish who were anxious to have a settled clergyman among them could not realize their hopes without a functioning vestry.

The first group was elected, needless to say, and immediately every effort was made to persuade them to qualify. When that day came, however, most of those who had been elected appeared in town in a fractious mood. Five of the second list were present merely to observe the proceedings. No one on the first list dared enter the courthouse. Instead they paraded through the streets of Salisbury with many of their friends "seeking occasions to quarrel," Drage later reported to Tryon. At sunset the Church of England people calmly returned to their homes and the dissenters immediately suspected a plot of some sort. They "mustered, took possession of the courthouse, and sat there till three the next morning," we are told, to prevent the loyal vestry from entering should they appear.

The elected vestry, Drage recorded, announced first that they were going to qualify and then that they were not. This vacillating must have distressed him and his loyal parishioners intensely. The final report made by the elected vestrymen was that if they did later decide to qualify they intended to do nothing more than elect two churchwardens.

As they had done so successfully before, the Churchmen of St. Luke's drew up a petition to the governor. This time, however, it was addressed not only to Governor Tryon, but also to "The Honourable the Members of his Majesty's Council, and Gentlemen of the House of Burgesses for said Province, in General Assembly

met." "We the subscribers," they wrote, "Inhabitants of the County of Rowan, Members of the Established Church of England, Labouring under many Burdens in mind and Body both for ourselves and Children, in having no Gospel ordinance among us, until your Excellency was, (out of your wanted goodness) pleased to appoint, The Reverend Mr. Drage Clerk Rector of this our parish of Saint Luke, We humbly pray the further assistance of your Goodness in getting a Vestry, and that John Ford, John Kimbrough, Morgan Bryan, James McCay, William Fields, Samuel Bryan, George Magown, John Cowan, Roger Turner, Evan Ellis, William Giles, and William Cowan Senior, may be appointed to serve as Vestry men, until there shall be an Act of Assembly passed for Choosing a Vestry, on the same footing as in England; and put it out of the Dissenters power to evade the Law, and thereby prevent the being of a Vestry." This petition was signed by nearly two hundred men.¹

Tryon forwarded the petition to the House, desiring that they comply with it or else "make such other provisions for remedy of the same as shall be judged by you most convenient." The speaker of the House, Richard Caswell, notified Tryon that his group "upon consideration of your Excellency's Message, relative to the inhabitants of St. Luke's Parish, think it most expedient to delay the determination upon it till the next Session of Assembly."

Nothing further came of the petition so after a while seven of the loyal vestry—the rest not being in town—wrote Governor Tryon again. "Your Excellency was kindly pleased to recommend to the Vestry of St. Luke's parish the Reverend Mr. Drage," they reminded him, and "we, being the majority of the second List voted for Vestry members of the Church of England, therefore in compliance with your Excellency's indulgence, Do certify that the Reverend Mr. Drage doth daily give us infinite satisfaction in his sacred calling, and his situation as he informs us, is agreeable to him, and do humbly pray that you will give him Letters of Presentation and Induction to our Parish which will be the most agreeable indulgence your Excellency can possibly confer upon us."

Drage, anxious to be about his work, asked the governor to send a letter authorizing his installation as rector of St. Luke's to the sheriff and the men, addressed as individuals, who made

¹ It is now among the Legislative Papers in the Department of Archives and History, Raleigh.

up the second, and loyal, Church of England vestry candidates in the recent election. The elected vestrymen had not taken the oath and had chosen to sit idly by. The power to induct him could then be given to the sheriff or to any two or three of the churchmen of the parish. In England, Drage reminded Tryon, where there was no "ordinary or Archdeacon to whom the Induction can be directed" it was always sent to the sheriff.

On July 9, 1770, Governor Tryon sent letters for Drage's "presentation and Induction," at the same time expressing to him "the highest opinion of the temper, moderation and good sense with which you have conducted yourself through this whole business, and which I consider as an earnest of the blessings your parishioners will receive from your Ministry." Tryon also asked that he be given a list of the members of the Church of England in the parish to be presented to the next Assembly so that from the list they might select men to be commissioners of the peace.

Soon after he arrived in the parish Drage had gone out into the country where he was "very agreeable to the people" who wanted him to stay among them. Realizing that he would have difficulty getting a salary from the dissenting vestry, they had promised to raise funds themselves for his support. This may have been the Jersey Settlement, nine or ten miles east of Salisbury, where, according to the report of an old parishioner many years ago, Drage erected a chapel.

As early as the end of May, 1770, the new missionary had established twenty-six different preaching stations in the county. He encouraged the people at these stations to build their own chapels and some, he tells us, had already done so while others were planning to build. For these no vestry-collected funds were used. "I am so circumstanced," Drage told Tryon, "as sometimes to preach four times in six days, and do other offices of the church, being desired by the people, I cheerfully do it. [I] have christened now 370 children.² What prevails with me is, if I quit, it will discourage them so that the Church of England may not for many years be established, if ever, as the power of the opposers will be strengthened, the growing generation will be seduced, and carried away into some Sect or other, so become the worst Subjects, and

² Persons christened at this time, if six or under, would have been sixty or under when St. Luke's was re-established in 1824. It is possible, therefore, that some of those who were active in forming the Church after the Revolution had been christened by Drage.

there is some shew of latent embers which may in time become a dangerous fire."

The following year Drage wrote that when coming to Rowan County he "found the people of the Church of England disheartened, and dispersed like sheep, but [I] have collected them into about forty congregations, or have as many preaching places where I meet them, consisting, on a moderate calculation, of 7,000 souls, men, women, and children, or 900 families, inhabiting a country 180 miles in length, and 120 in breadth." During his first two years Drage is reported to have baptized no less than 802 persons varying in age from infancy to 60 years.

During all of his troubles, Drage noted, the Lutherans, Quakers, and Presbyterians supported the government and, with the Church of England people, were five to one "of the others." Among the opponents of the Church of England in their midst he mentioned "Dissenters" in general, "separate Baptists," and "Anabaptists."

On September 9, 1768, John Lewis Beard of Salisbury, who described himself as a butcher, gave a tract of land to Michael Brown, Michael More, Caspar Guenther, and Peter Reeb, trustees of the Evangelical Lutheran congregation in Salisbury. This was a lot on which to build a church, there being none at that time in town. When not in use by the Lutheran congregation it was to be made available to "the High Church of England, and to the Reformed Calvin ministers." The building erected on this property was frequently used by the Episcopalians of Salisbury. In fact, they contributed funds towards its construction.

Drage soon had an opportunity to return this favor. Two Germans among the Lutheran congregation were going to England and Germany to secure funds for providing a clergyman and schoolmaster to serve them in their own language. From Drage they received cordial letters of introduction which opened many doors for them. The Society for the Propagation of the Gospel welcomed them and contributions to their fund were forthcoming from the King, the Archbishop of Canterbury, the Earls of Dartmouth and Granville, and others.³

Eventually poor Mr. Drage felt that he must report his condition frankly to the Society for the Propagation of the Gospel. Except for the slender aid given him by the Society, for which

³The record of this visit and the list of contributors was, for a time, the property of Dr. Murdoch, but was later given to the Lutheran archives, Lenoir Rhyne College History.

he was grateful, he had had no regular salary for a year, he wrote in 1771. There was no vestry to assess it. Certain of the county officials, Governor Josiah Martin afterwards learned, had consorted to hide from Drage the number of marriage licenses granted and thereby deprive him of a source of income. Rector Drage could not even afford to send to England for his family.

We do not have Drage's letter to Governor Martin, but in February, 1773, the governor referred to the Assembly a petition from the "late Rector of St. Luke's Parish . . . whose peculiar hard circumstances will I hope recommend him to your benevolence." This letter may have been Drage's resignation from St. Luke's as he soon afterwards was located in Camden, S. C. Speaker John Harvey promptly replied that the House was of the opinion that "the Laws of the Province now in force are sufficient to remove the grievances complained of." As had been true in the past, no relief was forthcoming.

On March 31, 1773, Martin wrote the Earl of Dartmouth that by withholding Drage's salary the vestry had, in effect, expelled him. This power of the dissenters over the Church of England disturbed the governor. The difficulties in Rowan, however, did not go unnoticed when it came to setting up new counties. In both Guilford and Wake provisions were made to prevent dissenters having such power as had stifled the Church in Rowan.

Governor Martin was able to put his finger on the cause of much of the trouble. The act of 1764, under which the vestry was elected, did not require that it maintain and support the Church, but only that it agree "not to oppose the doctrine Discipline and Liturgy, of the Church of England as by Law Established." By passive neglect the dissenters could ruin the Church.

The Church came close to ruin in Rowan County. Only the faith and courage and hope of a handful of loyal Churchmen carried it over the tide of the Revolution which saw the near downfall of the Church in America.

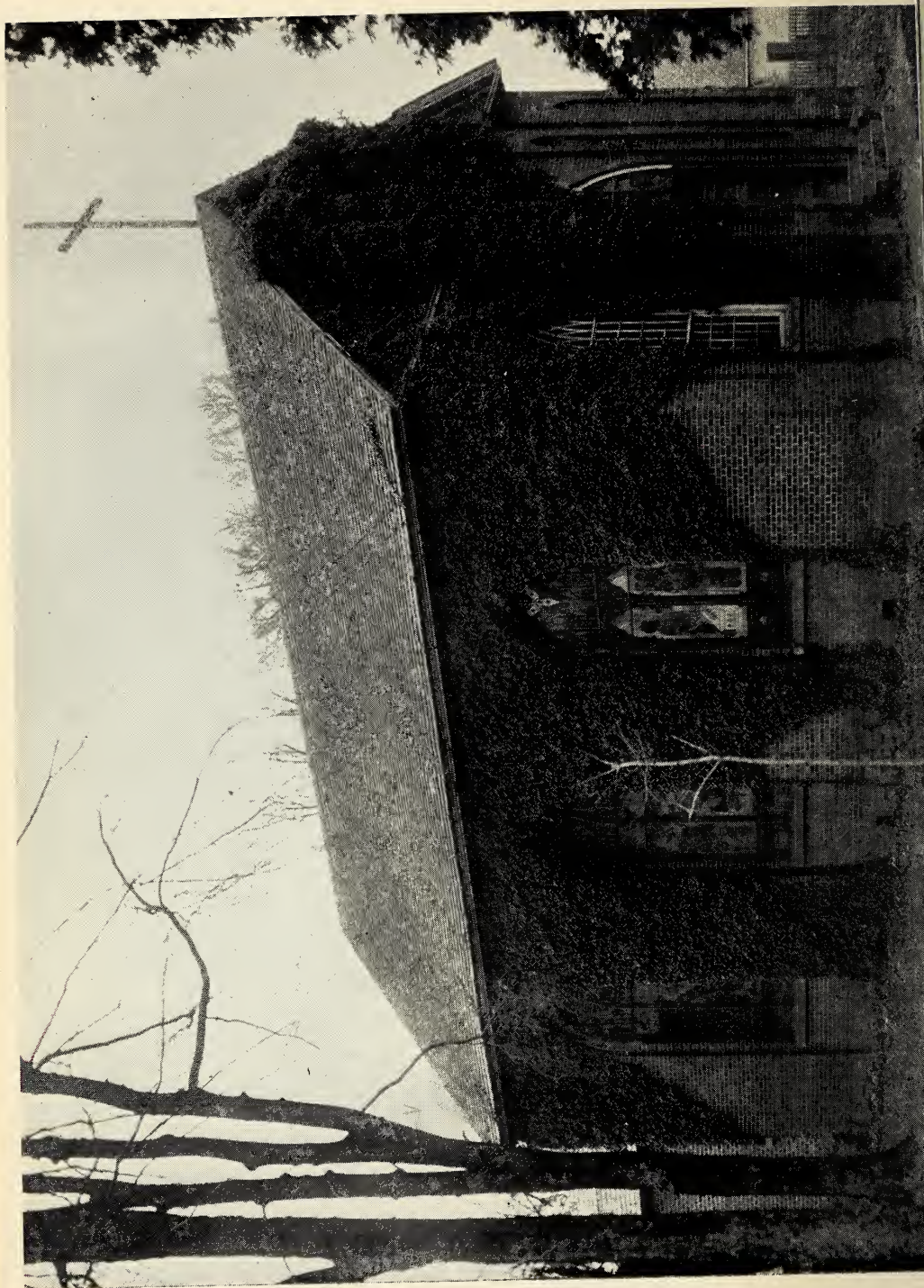
It was on December 18, 1776, at Halifax, that a constitution was adopted for the State of North Carolina. The Church of England was disestablished and with its fall all its parishes became separate and independent units no longer having an official connection with the county. Records of a court which convened in Salisbury on March 1, 1777, however, contain a reference to a defendant described as "late of the Parish of St. Luke." It would seem, therefore, that it took more than the action of a group of

men to clear away completely the idea of a parish as a part of the county organization.

An excellent example of the fervour and courage of a Churchman such as must have existed through the Revolution was reported by the Rev. George Soelle of the Moravians who spent the night with Bradley Kimborough. "He and his wife were elderly people, members of the Church of England," Soelle reported, "and 'hungry for the Gospel.' The neighbors say: 'We won't go to his house, because he falls upon us with the Gospel.'" To a few such Churchmen as this are thanks due for the interest in the Church which enabled Bishop Ravenscroft to revive St. Luke's with such success shortly after his elevation to that office in 1823.

The Church of England people of Rowan, as was true elsewhere in the country, were for the most part just as loyal to the cause of liberty as any other person. Many members of the Committee of Safety were Episcopalians. From George Washington down there were leaders and laborers at all levels who were loyal churchmen. In North Carolina General Robert Howe, John Harvey, state chairman of the Committee of Safety, Joseph Hewes, signer of the Declaration of Independence, Samuel Johnston, James Iredell, and other active patriots were good and loyal Churchmen.

What services of the Church were held during the Revolution in Rowan County is not known. There was a clergyman in the vicinity, however, on at least one occasion. On April 10, 1778, the Moravians reported that "An English Minister spent last night in the tavern, and today looked about the town." Two days later "the English Minister attended the preaching service, wearing a black gown. He had told Br. Meyer that he would like to preach here, but Br. Meyer explained that only a few of the people understood English so he did not press the matter, and left during the afternoon."



A Long Struggle: Revolution to Reconstruction

Every thing here holds out a good hope to the Church. May it be realized—and the institution of the Gospel in the Church be sustained and advanced to the glory of God and the welfare of his people. The Rev. Thomas F. Davis, 1840.

AN ALREADY WEAKENED CHURCH emerged even weaker from the ordeal of revolution. Some of the clergy, remaining loyal to Britain, had left the state; others choosing a near-neutral position had stood ready to hold services when called upon but failed to join their congregations in a fight for freedom. Some, on the other hand, had actually gone out onto the field of battle.

Of the eleven clergymen residing in North Carolina at the beginning of the Revolution, three were loyalists; one changed from loyalist to patriot; one was almost neutral; four were patriots; one occupied a doubtful position; and of the stand of one there is no record.

The constitution of 1776 adopted by North Carolina finally brought a separation of church and state. Delegates from one county to the convention framing the constitution were instructed to "insist upon a free and unrestrained exercise of religion to every individual agreeable to that mode which each man shall choose for himself." Public financial support of the Church was to be abolished, marriages might be solemnized by any clergyman, and Roman Catholics were to be excluded from office-holding. On the other hand it was provided that all glebes, churches, and lands "heretofore purchased . . . shall be and remain forever to the Use and Occupancy of that religious Society, Church, Sect, [or] Denomination." Unpaid salaries and other claims due the clergy up to December 18, 1776, were declared valid and were to be paid.

It is doubtful if any of the provisions of the new constitution further weakened the Church to any great extent. It was the loss of support from the Society for the Propagation of the Gospel which fell hardest. In some cases there was physical damage to church property by occupying troops and by the time the war ended many congregations had drifted to other religious bodies.

In 1783 one found only "roofless and forsaken churches, with broken altars and a scattered and diminished Clergy."

There were about five Episcopal clergymen in North Carolina in 1790 when the first attempt was made, in a convention meeting in Tarboro, to establish a diocese. Only two laymen and two clergymen attended the convention, but they, nevertheless, ratified the constitution of the General Convention and called a new meeting for November. The next session met with even less success and one scheduled for 1791 was not even held.

A convention meeting in November, 1793, accomplished little aside from urging each county to choose a vestry and name a lay reader—a step which shows their dependence on past organization as a model for the future. A call was issued for a meeting the following May. A dozen delegates attended the 1794 convention which met in Tarboro. It elected as bishop the Rev. Charles Pettigrew, who had been ordained in England and had returned home on the last ship to sail before the Revolution. A constitution for the Diocese of North Carolina was prepared and sent to Bishop William White of Pennsylvania, presiding bishop of the Church. Bishop-elect Pettigrew was never consecrated, however, and the Church continued to languish.

These efforts to establish a diocese were but the final flicker of a dying flame. The Church was looking backward, Bishop Cheshire later wrote, to the old days when it was the Established Church, with a hopeless and powerless feeling concerning the path ahead. Self-reliance had been destroyed, we are told, and the spiritual life of the Church had been obscured by the civil relationship to the state which had existed prior to the Revolution.

Actually the decline of the Church became even more pronounced. Only half a dozen North Carolinians were ordained between 1783 and 1817. Except for the devotion of a mere handful of loyal Churchmen, there was little evidence of concern for the survival of the Church. When Bishop-elect Pettigrew died in 1807 there was only one Episcopal minister in the state and he lived too far away to conduct the burial service. When this surviving clergyman died in 1816 there was not a single priest of the Church left in North Carolina.

Within a year, however, several young clergymen from the North moved into the state. In April, 1817, a convention met in New Bern at which four parishes were represented. Among other accomplishments of the nine delegates who attended, the forma-

tion of the Diocese of North Carolina was foremost. The Rt. Rev. Richard Channing Moore of Virginia was invited to serve the new diocese in addition to his own. Two delegates were chosen to attend the General Convention and one of them, Moses Jarvis, was the first North Carolinian to be present in national Church councils.

Such was the state of the Church in North Carolina near the end of the second decade of the nineteenth century when evidence of new life for St. Luke's first can be detected among the survivors and descendants of the parishioners of old St. Luke's.

The first clergyman to take an active interest in the Episcopalians of Rowan County after the Revolution was the Rev. Robert Johnston Miller. Though nominally only the lay reader of Whitehaven Church, Lincoln County, he gave freely of his time and efforts to the whole western section of the state. His work began there in 1786 and slowly he gathered together the scattered remnants of the Church. In 1799 "Parson" Miller prepared a catechism to which, he tells us, he "added an explanation of the two Covenants, and the Feasts of the Church, with some religious terms not generally known." This little 50-page book with the title *An Introduction to the Knowledge of the Christian Religion* was printed by John M. Slump at Michael Brown's printing office in Salisbury. The service it saw in introducing and re-introducing people to the tenets of the Church may never be determined. Since only one copy is known to have survived,¹ it may be assumed that many were worn out in use.

Since Miller had accepted Lutheran ordination (there being no Episcopal bishop to ordain him) we see evidence of a close cooperation between these two groups. "In the year 1803, through the exertions of myself and four other Lutheran Clergymen," Miller relates, "a Convention was formed in Salisbury, called at first the Convention of the Lutheran and Episcopal Churches in the State but since for some years past it has been called simply the Synod of the Lutheran Church in North Carolina."

In a letter to the Rev. Francis L. Hawks, Miller said that when he first entered the Lutheran ministry he reserved for himself and his people perfect liberty "to return and unite in full, and without any impediment, with the bosom of the Protestant Episcopal Church, whenever it should please God to revive her in this State," and that "by the spirit, terms and obligations of our

¹ In the collection of Bruce Cotten.

union they [the Lutherans] were bound to forward this object to the utmost of their ability."

To Parson Miller Bishop Cheshire ascribed credit for keeping alive the love of the Church among the people of St. Luke's in "a region which never had the benefit of regular ministerial services until after 1817, but where the people resolutely held to their Church principles inherited from their fathers." It was the people in this region whom Miller represented at the convention of 1794 when the Rev. Charles Pettigrew was elected bishop.

Services were also conducted in Salisbury by the Rev. Thomas Wright who was doing missionary work in the vicinity. Further evidence of the activity of Churchmen there is shown by the fact that four men from Salisbury, A. Henderson, J. L. Henderson, Jos. Martin, and S. L. Ferrand, were members of the committee to procure funds for the support of the Episcopate in North Carolina in 1822, the year before Bishop Ravenscroft was elected.

In April, 1823, the seventh annual convention of the diocese met in Salisbury. Sessions were held in the church built about 1813 on the site of the colonial church erected jointly by the Episcopalians and the Lutherans on property donated for the purpose by John Lewis Beard. On Saturday evening the 12th, the third day of the convention, one of the most important steps in the history of the diocese was taken. The Rev. John Stark Ravenscroft, rector of St. James' Church, Mecklenburg County, Virginia, was unanimously elected Bishop of North Carolina. The Rev. Mr. Miller was the only man present who had also voted for Pettigrew.

The new bishop's first visit to Salisbury after his consecration in Philadelphia on May 22, 1823, was in September. On the 6th, the day after his arrival, "divine service was performed by desire in the Court House, after which," the Bishop recorded, "I preached on the subject of confirmation, many of the candidates for that rite being present.

"According to previous notice, on Sunday the 7th, divine service was performed in the Church, both forenoon and afternoon, together with a sermon. After divine service in the forenoon, I administered the rite of confirmation to thirteen persons; and after sermon, administered the communion to about forty, of whom one-third were blacks. The Church was crowded with people; but I had no means of ascertaining what proportion considered themselves Episcopalians. To determine this as far as possible, I invited the members and friends of the Church to attend a meet-

ing at Mrs. Beard's, on Monday evening; where I lectured from the 2nd chap. of the Acts of the Apostles, and in conclusion, requested those who were disposed to unite in organizing an Episcopal Church in that place, to make themselves known; when twenty-one of the company present rose up, as a declaration of this intention. This number, with those necessarily absent, and others resident in the vicinity, whose sentiments are known, present a very favourable prospect. Hitherto, however, as far as I am informed, no efficient steps have been taken to organize, or provide a clergyman." ²

On matters concerning St. Luke's Bishop Ravencroft corresponded with the Rev. Robert J. Miller who now had received Episcopal ordination. Arrangements for his next visits were made through him.

The printing press was again resorted to as a means of training the people in Churchmanship and informing others of the doctrine and discipline of the Church. A 24-page pamphlet, *Candid Examination of The Episcopal Church, in Two Letters to a Friend*, came from the press of Philo White in Salisbury in 1824. Although signed simply "S." we know that these letters were written by the Rev. Titus Strong of Massachusetts who had formerly been a Congregationalist. The letters, we are told, were "given to the public, with the hope that they may lead to a more thorough examination of the nature of the Episcopal Church, and also to furnish some brief and comprehensive arguments by which christians may be enabled to contend earnestly for the faith once delivered to the Saints." In an appeal apparently directed to non-Episcopalians, Strong invited the reader to "throw aside his prejudices, for a moment, and exercise the candour of the writer."

² Persons confirmed at this time were:

1. Mrs. Susanna Beard (Daughter of John Dunn)
2. Mrs. Eleanor Faust (Daughter of John Dunn)
3. Mrs. Mary Beard (Granddaughter of John Dunn and wife of John Beard, Sr.)
4. Christine (Chrissy) Beard (Daughter of John and Mary Faust Beard)
5. Mrs. Elizabeth Kelly
6. Mrs. Moses Locke (Mary Locke, granddaughter of John Dunn)
7. Camilla Towens
8. Lefetta Towens
9. Mrs. Margaret Burns
10. Mary Hampton (Woolworth)
11. Anna Maria Kelly (Married John Beard, Jr.)
12. Mary Todd
13. Mrs. James Martin, Jr.

While it is doubtful that these letters were written especially for St. Luke's, it appears that they were first published in Salisbury. No previous printing is known, but they were later published in New York and Virginia and perhaps elsewhere. Their primary purpose seems to have been to instruct persons who might become interested in the Church. This pamphlet explains in clear and convincing form the nature, constitution, and ministry of the Episcopal Church and tells something of the origin of the prayers. There is also a brief explanation of the ritual and the various steps to be followed by the congregation participating in the services.

Exactly what progress was being made by the Church we do not know, but it undoubtedly was satisfactory. On Friday, May 7, 1824, at the next convention, immediately after the reading of parochial reports, a certificate of the organization of St. Luke's was presented and the Church admitted into union with the convention. Dr. Lueco Mitchell attended as lay delegate from St. Luke's. One indication of the status of the new parish may be gleaned from a financial report. The Church was asked to contribute \$30 towards the \$630 salary of the bishop. This was the second largest amount levied in the diocese. Five others were to pay \$60 each while 23 were expected to contribute sums ranging from \$5 up to \$25.

Near the end of the summer of 1825 Bishop Ravenscroft seems to have urged the members of St. Luke's and Christ Church in the county to join forces in calling a rector to serve the two congregations. In October the bishop visited the county briefly, but left with the intention of returning after his proposal had been considered.

On November 7 he returned to Salisbury "in time to attend a meeting of the vestry of St. Luke's Church, convened to ascertain the ability and inclination of the congregation to employ a clergyman. For some years past," Bishop Ravenscroft recorded in his journal, "this congregation, together with that of Christ's Church, Rowan, have been altogether dependent on occasional and uncertain services, the injurious consequences of which were beginning to be visible. As, however, there could be no doubt of their joint ability to maintain a clergyman, and it was hoped the inclination was not wanting, my main object was, to bring them to act with union and effect for this so essential a purpose." He next visited Christ Church and encouraged the vestry there to cooperate in this plan.

When the bishop returned to Salisbury some two weeks later he found, to his very great satisfaction, everything properly arranged. The Rev. Thomas Wright, formerly of Wilmington but then rector of Calvary Church, Wadesboro, had been called to serve the two churches and had readily accepted.

A few days later, on November 27, 1825, the Rev. Mr. Wright conducted divine service and the bishop preached. The courthouse was used since it was reported to be more convenient than the church which was situated "at the extreme end of the town."

"During my visit," Bishop Ravenscroft recorded, "an interference in appointments took place, which gave me the opportunity to press upon the members of the Church the necessity, as well as the propriety, of providing a place of worship for themselves. And though the present building has been erected almost entirely at the expense of Episcopalians, yet as the ground was originally given for what is called a Free Church, and each denomination had an equal right to the use of it, I recommended to surrender it altogether, to submit to the loss, should the other denominations refuse a reasonable reimbursement, and rent some convenient place for present use, until they could provide the means of erecting a suitable building for themselves; and I have reason to believe that this, or such other course as will prevent all collision, will be pursued."

A committee from St. Luke's composed of John Beard, Jr., H. C. Jones, and Alf. Macay, proposed to relinquish all claim on the church if the Lutheran congregation would refund to them the amount subscribed and paid by the Episcopalians. Or, if that was not acceptable, the Episcopalians would pay to the Lutherans the amount they had subscribed and paid. In either case the purchasing group was to have exclusive control of the church and it was to remain where it stood.

The Lutherans, represented by John Beard, Sr.,³ and George Vogler, Elders, and James Brown and Robert Mull, Deacons, rightly claimed that the land was theirs without question and offered to permit the Episcopalians either to move the church away upon payment of a certain sum or to submit the whole matter to the investigation and decision of four disinterested men to be mutually chosen by both groups.

³ Note that the family was divided, the elder Beard being a member of the Lutheran committee while the younger was a member of the Episcopal committee.

After consulting with other members of St. Luke's, the committee decided to accept neither proposition of the Lutherans and to drop all further claim to both the church and the ground.⁴

A deed dated September 15, 1827, from Moses A. Locke, Charles Fisher, and John Beard, Jr., executors of Lewis Beard, to the vestry of St. Luke's composed of John McClelland, James Martin, Stephen Ferrand, Thomas Chambers, Edward Yarborough, and Edward Cress, conveys lot number 11 in the North Ward of Salisbury to the church. The deed is registered in book 30, page 8, in the office of the Register of Deeds, Salisbury.

Salisbury, Greensboro, and Hillsboro papers, even before the date of the deed, carried an advertisement by the building committee of St. Luke's for supplies for a new church. "To Brick Makers, Owners of Saw-Mills, Shingle-Makers, and Mechanicks," the advertisement dated March 7, 1827, reads. "Proposals will be received by the committee for building the Episcopal Church in Salisbury, for the delivery of eighty thousand *Brick*, 9 inches long, 4½ inches wide, and 3 inches thick.⁵ Also, for a large quantity of pine and oak *Lumber*, consisting of scantling, flooring, and other plank of various descriptions. The brick to be all well moulded and well burned; no other will be received. The plank and scantling to be of good timber, sound and clear of knots. A distinct bill of the lumber will be furnished to the lowest bidder, so soon as he gives in his prices for the different kinds of stuff necessary for such a building. A quantity of shingles, 21 inches long and 2 inches wide, will also be contracted for. The proposals will be handed to Edwd. Cress, Esq. who will lay them before the rest of the committee for decision. The proposals will be decided on by the 15th of April next. Therefore, all persons wishing to contract for any of the above materials, must put in their terms before that period.

"Proposals will likewise be received, for executing the brick-work, and carpenter's work, or for the whole building. Plans will be furnished the undertaker or undertakers, as soon as the work is contracted for." This advertisement bore the names of the committee: John McClelland, Stephen L. Ferrand, John Beard, Jr., Edward Cress, and Thomas Chambers.

⁴ This problem is discussed in a pamphlet entitled *A Misstatement in the "Episcopal Journal" of Bishop Ravenscroft, Corrected* prepared by the Lutheran committee and printed in Salisbury in 1827 by Philo White.

⁵ The brick are said to have been made on the plantation of Mrs. John Steele.

The construction of the new church for St. Luke's seems to have gone along quite smoothly. Wright, on May 17, 1827, reported to the convention that arrangements were being made for construction. The following year, on May 23, he informed the delegates that St. Luke's Church was ready for consecration whenever the bishop or some other of the clergy could be present.

The church was erected under the supervision of John Berry, builder and architect from Hillsboro who, in 1825, had designed and erected St. Matthew's there. St. Luke's Church was a simple rectangular building with the main door in the end opposite the altar. The pulpit was back against the wall with the communion rail in front in a half circle. There was a gallery across the east end for the slaves. St. Matthew's Church, Hillsboro, today is very much like St. Luke's was before the numerous additions were made.

On Sunday, July 27, 1828, Bishop Ravenscroft, assisted by the Rev. William Mercer Green, later the first Bishop of Mississippi, the Rev. Philip B. Wiley, the Rev. John H. Norment, and the rector, consecrated St. Luke's Church in a service which he said "formed an object of much interest to some, and of curiosity to more." The service was well attended, but the bishop was not pleased with the state of affairs in Rowan County.

The Rev. Mr. Wright reported in 1828 that he had relinquished the charge of Christ Church; thus he became full-time rector of St. Luke's. At that time, however, he reported that conditions in the parish and prospects for the future had not improved over the past year. "Little, indeed, of religious concern is apparent," he said, "and there is in general a neglect of the holy obligations of the Christian profession. Yet I am not without hope, in some instances, that the God of all grace hath confirmed and strengthened believers in their faith, and that he will ere long add to the number." Sad to relate, in this prediction he was wrong. The number of communicants fell from 18 in 1827 to a mere 11 four years later.

At the time he consecrated the church Bishop Ravenscroft noted that no visible change had taken place in the congregation. "The friends of the church, and of whom we are desirous to hope the best," he said, "have exerted themselves to erect a house of prayer and sacred offices. But there is not as yet a single male communicant added to the church; and great fear is entertained, that their means of maintaining a clergyman will fail through the unwillingness of the members of Christ's Church, Rowan, to contribute

their fair and reasonable proportion of his salary, for an equal portion of his time."

It must have pained Parson Miller deeply to have to admit to his bishop in August, 1828, that the appointment of a missionary for the region "would have been Time and Toil, and money, expended in vain." The prospect for the Church, he said, was dark even in Salisbury.

As they have so readily done numerous times since, the ladies of the church set to work. They formed a "Female Episcopal Society" for the purpose of raising money for the faltering congregation. In 1828 they made several unnamed but valuable presents to St. Luke's. The next year it was reported that the ladies "have wrought diligently, and by the sale of a variety of articles, and from some small donations by liberal gentlemen, they have been enabled to defray the expense of painting the church and procuring cushions, &c. for the pulpit, reading desk, and altar. There is reason to hope, too," the rector added, "that several of this society will soon kneel at the altar which they have contributed outwardly to adorn." After still another year it was reported that "the Ladies of the Working Society are plying their needles with renewed diligence." Some of this work may have been spurred on by the fact that the diocesan convention in 1829 met at St. Luke's.

The general state of the congregation of St. Luke's continued poor, however, and the rector could see little hope of immediate improvement. He even suggested that an unmarried man who could combine secular with clerical duties, or who would divide his time between the two churches of Rowan and the congregation at Wadesboro, might be better supported. Wright continued his labors nevertheless and in 1830 it must have given him a great deal of satisfaction to be able to report that active groups, auxiliary to the Missionary, Bible, Prayer Book and Tract Society of the diocese, had been organized at St. Luke's.

Bishop Ives visited St. Luke's in late May and early June, 1832, just before Wright left for Tennessee. The bishop remarked on the "unusually serious and attentive congregations" to which he preached. Six persons were confirmed and nearly four times that number received the Holy Communion. "It was a circumstance of peculiar gratification to myself," Bishop Ives recorded in his journal, "to observe among those who, on this occasion, publicly professed their faith, a number of the most deservedly influential

gentlemen of the place, and among all, a spirit of increasing solemnity." This is the first reference to the confirmation of any men at St. Luke's and it may have been the cause of the bishop's observation that "this may be the dawn of a better day to the parish of St. Luke's." On June 16, 1833, the first Negro was confirmed⁶ and during the year three others were baptized.

During the rectorate of the Rev. John Morgan, Wright's successor, the communicants of St. Luke's grew to 25. And, thanks again to the ladies, an organ was purchased at a cost of \$500. This organ, built by Henry Erben of New York, one of the best organ makers of his day, was installed in the gallery and was used for more than fifty years.

On the first of January, 1835, the Rev. William W. Spear, of Hillsboro, who had recently been ordained deacon, accepted a call to St. Luke's. He was the first clergyman to be called by St. Luke's alone and Bishop Ives set a minimum salary which had to be promised before he could take up this new work. It was during his brief stay in Salisbury that we find the earliest mention of a Sunday school at St. Luke's. He reported in 1835 that the Sunday school had been "re-opened," although we have no record of an earlier one. "That part of the town which is open to us," he said however, "does not afford more than 20 Scholars." It was Spear who made the initial complaint—one which recurs frequently in reports for the next decade—that his parishioners were moving to the West. "A large and influential family, with other individual members, have removed to the West," he said by way of explaining the loss of seven communicants, "and most of the remainder, who are interested in our cause, are anticipating the same result." In spite of this exodus he was able to add that the general attendance at services had increased.

When Spear left for Charleston, S. C., near the end of the year, St. Luke's was without a minister. The Rev. Moses Ashley Curtis, deacon and missionary serving a number of stations in that section of the state, officiated at St. Luke's as frequently as he could. He was afraid, however, "that the elements of dissolution are at work" and without the immediate arrival of a regular minister "they will fast go to decay."

When the Rev. Thomas F. Davis took charge of St. Luke's in 1836 he found anything but a bright prospect. Bishop Ives came

⁶ In 1893, sixty years later, the last Negro communicant of St. Luke's was listed in the parish statistics.

and spent five days, preaching five times. He confirmed only three persons, however, and ruefully recorded in his journal that "the interests of this parish have much declined from removals."

"This Church has lost, during the past year, by removal to the West, one of the largest families connected with it," Davis noted in 1838. "It is expected also that another of the largest and most influential families connected with the Church will certainly remove in the course of the next year. So that our small number has become and is becoming still smaller. The condition of the Church in Salisbury is not encouraging. We still, however, continue to hope for a blessing from that God, who only can give both grace and increase."

For the next few years conditions improved a little. There was some outside interest in the Church for, on July 23, 1837, Miss Chrissy Beard recorded in her diary that there had been a celebration of the Holy Communion at St. Luke's and "many Presbyterians and Methodists communed with us."

In 1839 the bishop was told that conditions were improving at St. Luke's and that "some signs of a better state of things begin to appear." The rector was able to report an increased interest in the Church and a greater attendance at services. Of their own accord the members of the Church almost doubled their rector's salary and a number of improvements in the church were projected. Ten years earlier the sum of \$85 had been presented, chiefly by one lady, for the purchase of a bell. In May, 1838, Chrissy Beard again took up this project and started a subscription for the purpose. A tower was added to the church and a bell finally purchased. The records of the parish very carefully tell us that it was rung for the first time on May 10, 1839. Here again some of this interest may have stemmed from the fact that the convention of 1840 met at St. Luke's.

A Ladies' Society was organized about 1838 and its members immediately set to work for the benefit of the church. The next year they held a fair and realized about \$240 for their work. In February, 1840, Chrissy Beard, with the assistance of her brother, undertook to beautify the churchyard by planting a number of trees.⁷

⁷ The handsome conifer near the church door was planted a number of years later—about 1857. It is said to have been one of half a dozen or more brought from Asia by Wade Hampton of South Carolina, later a Confederate general, and was given to Mrs. Julia L. Smyth.

Something of the services at St. Luke's about this time was recorded by one who was a member of a family of ten children. "We were marched up the left aisle," she wrote, "to a big square pew. My earliest recollection was Mr. Davis coming out to read service in a white gown, then going back to put on his black silk robe, mount the steps leading to the quaint little pulpit, and preach the sermon—even now I remember the ordeal we all passed through when the Bishop came and we all had to say our catechism in public."

St. Luke's soon entered into a period of slow but rather steady growth. In 1841 the Rev. C. B. Walker, deacon, became assistant to the rector and a wider field of mission work was undertaken. The counties of Rowan, Davie, Iredell, Davidson, and Surry fell to the charge of Davis and his assistant. Walker remained until late 1845 or early 1846 when, having been advanced to the priesthood, he accepted a call to South Carolina.

Within a few years Davis left himself, having served St. Luke's for a dozen years. Although he had not agreed with Bishop Ives on a number of questions, the bishop in reporting his departure and that of the Rev. Mr. Curtis, said that "no circumstance, during the fifteen years of my Episcopate, has tended so much as this to fill me with sadness and apprehension." Their main reason for leaving was lack of adequate financial support.

The number of communicants continued to increase slowly and during the rectorate of the Rev. John Haywood Parker the number grew from thirty to more than seventy. During the ante-bellum period there were a number of significant religious revivals during which interest in religion increased greatly in a number of denominations not only in North Carolina, but throughout the nation. The last important wave of this type swept the country in 1857. Exactly what effect it had on St. Luke's we do not know but in 1856 there were only 46 communicants of the church. The report for the year 1857 shows that this number had increased to 74. Obviously something out of the ordinary occurred.

At Parker's death on the eve of the Civil War the Rev. Thomas G. Haughton became rector. He had been in Salisbury for nearly two years as assistant to the ailing rector and it was while here in this capacity that he was advanced to the priesthood by Bishop Atkinson.

From the very beginning women played an important role in the life of St. Luke's and they early were allowed to vote in congregational meetings. On October 17, 1858, Mrs. Archibald Hen-

derson recorded in her diary that she went to church at 10 o'clock for the purpose of electing a vestry. "Mr. Henderson and I were the only ones who knew that ladies were permitted to vote. I think the voters ought to inform themselves a little better," she said. "We elected 5—Messrs. Fisher, Locke, Blackmer, J. Murphy and S. Harrison. They are to decide upon the clergyman. I feel confident Mr. Haughton will be called but shall ever regret the decision and did not hesitate to express my opposition. I wanted Mr. Snowden called. I believe that Sister Jane [Mrs. Nathaniel Boyden] and myself were the only opposition. We were nearly 2 hours at the Church."

In a letter to her son who was a student in Virginia, Mrs. Henderson on April 2, 1861, wrote: "The vestry of our Church held their usual meeting yesterday, Easter Monday. As they failed to raise \$800 for Mr. Haughton by subscription, they determined to rent the pews. They charge us \$60 for ours. Mr. Boyden is charged the same. The four front pews are free to be given to Mr. Love's family, the Beards and Howards, Mr. Locke's. Your Aunt also as the clergyman's wife has a pew rent free. I have no idea it will work well here. Judge Caldwell gets his seat for \$40, Richard and Julius, his sons, subscribe and bring the pew up to \$75. There are but three that rent for \$60—the others all cheaper."

The Civil War, of course, was very close to the lives of all the people of North Carolina.⁸ Early in the war St. Luke's suffered the loss of one of its most loyal members, Col. Charles F. Fisher, who died leading his troops at the Battle of the First Manassas. Parishioners contributed generously to a fund for the sick and wounded soldiers from North Carolina and they served on the

⁸ Among the papers of Mrs. Archibald Henderson is the following prayer used at St. Luke's from 1862 to 1865. It was set forth by Bishop Atkinson for use in the churches of the diocese and in private prayer. Mrs. Henderson noted that it had come to Bishop Atkinson from Bishop Johns of Maryland. [Since Maryland was not a member of the Confederacy this is an interesting example of cooperation among the clergy.]

"O most precious Lord God, our Heavenly Father, we commend to Thy care and protection, Thy servants, who in behalf of their families and their country have gone forth to meet the dangers of war. Direct and lead them in safety; bless them in the efforts to protect and defend this land; preserve them from the violence of the sword and from sickness; from injurious accidents, from treachery, and from surprise; from carelessness of duty, from confusion, and fear; from mutiny and disorder; from evil living and from forgetfulness of Thee. Enable them to return in safety and honor, that we, being defended from all who would do us hurt, may rejoice in Thy mercies, and Thy Church give Thee thanks in Peace and Truth through Jesus Christ our Lord. Amen."

committee operating the Salisbury Way-Side Hospital. A broad-side, *An Appeal for the Sick and Wounded Soldiers*,⁹ dated May 7, 1863, tells of the care being given wounded Confederate soldiers who passed through Salisbury on their way home. More than a hundred men a month were nursed and otherwise aided before being sent on their way. The Way-Side Hospital is said to have been operated on the property of a leading member of St. Luke's.

A Ladies' Church Society was formed and the women of the church worked with energy and zeal to raise funds for the expenses of the parish. Money was contributed to the Confederate States Bible Society for the purpose of providing Bibles for the fighting men, and to Confederate hospitals other than the one in Salisbury.

Late in 1862 a collection of money, clothes, and supplies was made in Salisbury for the use of Confederate troops. The *Carolina Watchman* on December 8, carried a list of those who had contributed. Among them were a number of communicants of St. Luke's. St. Luke's carpet was converted at this time into twenty blankets and contributed to the drive.

An interesting item in the annual statistical report of St. Luke's presents grounds for speculation. For a number of years before the war the rector reported only two, three, or four funerals, at the most nine, each year. For the year 1863-64, however, he reported 28 and for the next twelve months, twenty funerals. Afterwards the number went back down to the usual six or seven. Strangely enough the number of communicants reported for these years did not drop, in fact there was an increase reported in 1863, 1864, and 1865.

It was during this period between late 1864 and early 1865 that deaths among Union prisoners at the Confederate prison at Salisbury reached a peak. The number of deaths each day varied from eighteen to forty. It is quite likely that the Rev. Mr. Haughton was conducting funeral services for the Episcopalians among the Union troops who died there.¹⁰ It is known that local ministers

⁹ In the North Carolina Collection, University of North Carolina Library.

¹⁰ G. R. Harrison, of Salisbury, kept a record of his sale of coffins in the town from 1857 to 1868. It contained a list of persons to whom coffins were sold, for whom, specifications, and price. Until recently it was located in the vault of the Rowan County Clerk of Superior Court, but cannot now be found. If this record book can again be located it may be possible to prove this theory that the Rev. Mr. Haughton was burying the Episcopal dead—or members of other religious bodies—at the prison.

were permitted inside the compound to conduct religious services and they also made an effort to establish a library for the prisoners.

During the winter months of early 1865 all of the churches in Salisbury were offered for use as hospitals. It is said that St. Luke's was used briefly for this purpose.

In 1865, out of 44 churches and missions reporting statistics at the convention, there were five which reported having received contributions in United States currency. Of the five, St. Luke's received the second largest amount and it may have received the very largest since the report of one parish receiving a larger amount does not make clear exactly how much was in Confederate and how much in United States currency. Two explanations have been offered for this by a historian who has made a careful study of the Confederate prison at Salisbury. Some of the 2,000 Union prisoners who chose to join Confederate forces as a means of obtaining their freedom may have been attending St. Luke's and contributing United States money to the Church. Another explanation is that towards the end of the war United States currency was more in demand among the Confederate guards at the prison than their own money. Members of St. Luke's who happened to work at the prison, or others who could get United States currency through business transactions, might have given some of it to the Church.

An interesting sidelight on the conditions of the times is the fact that of the amount received in United States currency, nearly half was applied towards St. Luke's share in the bishop's salary.

Shortly after the end of the war and just before the miseries of reconstruction set in, the young ladies of St. Luke's presented a "Fete Musical and Banquet" at the town hall for the benefit of the Church and Sunday school. All who favored the young ladies with their presence, we are told in an advertisement in the *Old North State* on June 21, 1866, were promised "a pleasing and attractive entertainment."

It was less than a month later that the rector who had served St. Luke's during the perils of war resigned and soon thereafter abandoned the ministry.

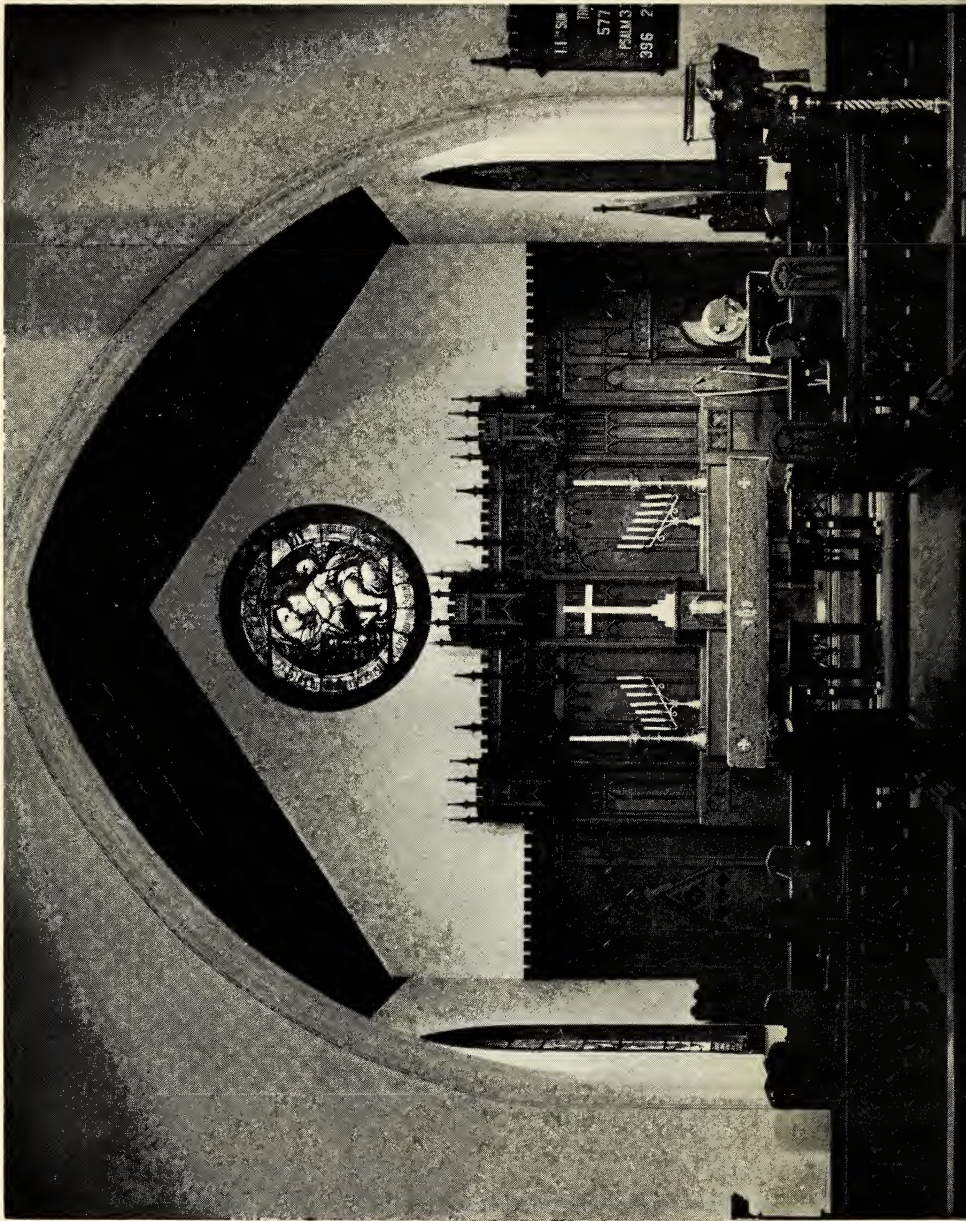
In the spring of 1867 the Rev. John Huske Tillinghast became rector. One of his first public acts, and one which received prominent notice in the local newspaper, was the preparation of a pastoral letter in which he announced that henceforth all seats at St. Luke's were to be free. "It therefore becomes necessary to consider

some other plan of raising the necessary pecuniary means for carrying on the work of the church," he said, "than as before by renting the pews." He continued by reporting that it had been decided "to adopt the Primitive and Scriptural plan, of making the church depend for her pecuniary support on the voluntary offerings of the Faithful."

If members of St. Luke's could contribute more than was needed for work in the parish and to meet their diocesan obligations, the Rev. Mr. Tillinghast told his parishioners, they ought not to "forget the spiritual destitution around us, for we ought not only to 'hold our position' *here*, but this town being a Rail-Road centre, and destined to be a place of commercial importance, should be made a 'basis of operations' from which to move out upon the spiritual destitution around us." In this he was anticipating the great work of his successor.

A year later the rector was able to report that the system of voluntary support of the work of the Church had met with admirable success in St. Luke's. More than the assessment had been raised and the rector had been provided a house. Much also had been done for the rector, he reported, "in the way of presents of clothing and gifts in kind."

The state of affairs was good in 1872 when the convention again met at St. Luke's. As had been true in the past the meeting of the convention there was accompanied by signs of progress.



Growth and Progress: Two Centuries Completed

Let the light of good works shine, and the darkness of lies and slander and bitterness will flee away. The Rev. Francis J. Murdoch, 1890.

THE TRAGIC YEARS of reconstruction in North Carolina were nearing an end in 1872 when the Rev. Francis Johnstone Murdoch became rector of St. Luke's. During his first year the number of communicants reached one hundred and there were ample signs that a period of prosperity for the Church was about to begin.

The new rector came to his post with a sincere determination to improve the situation which he found. Mrs. Hope S. Chamberlain, in her delightful volume of reminiscences, *This Was Home*, tells us that "there were two sorts of mild bigotry rife in Salisbury: that of the Puritans and that of the pre-determined never to allow themselves to be so classed. A new Episcopal rector had come in about this time, one who was to give good account of himself in the town, but very zealous at first with youthful fervor, which was going to turn everything over at once. I could tell stories of what the Presbyterians and Methodists sincerely thought of him at first! He was Anglican in his devotion to ritual, and a man of genuine piety. He tightened up the slackness which had long been allowed in his parish,¹ and he once gave Mrs. [Nathaniel] Boyden to understand that he expected her to be in her place for morning worship, at the appointed moment, and that the latch of the church door would be drawn against all late comers.

"Then I will have to enter through the vestry," said Mrs. Boyden placidly.

"I am afraid the 'Dissenters' laughed derisively at first, and then became annoyed over the things he thought important, for the Rev. Frank Murdoch was as Scotch as his name, and brought a truly John-Knoxian fervor into his Anglican convictions. When

¹For one thing, in 1873 he struck the names of two communicants from the Church roll because they had not received the Holy Communion within the year. In doing this, however, he had good precedent. In 1869 the Rev. Mr. Tillinghast did not include as communicants, when reporting parish statistics, those who had regularly been absent from public worship and the celebration of the Holy Communion.

a first heir to the Hendersons was born, the young rector and his leading parishioner put their heads together to think of a distinctive way to dedicate him in baptism. Why not administer the rite by the triune immersion, on the eighth day, as was practiced in England before 1700? The child's mother besought the two young enthusiasts to be careful with her precious baby, and the family doctor was asked to be present to see that they did not injure it in their zeal. So a font was improvised, the water warmed to the proper temperature, and the Doctor gave the young Priest lessons in how to hold the tender infant, how to close its mouth and nose effectively, as he immersed it the three times.

"At first all went well. 'In the name of the Father,' 'In the name of the Son'—but the third time the Rector's technique failed him. Somehow he allowed the baby to swallow water, and it was choked on the name of the Third Person in the Trinity. The mother cried out from her bedroom, the doctor, seizing the heir of the Hendersons, administered first aid, while the prayers worked on to a conclusion.

"After that, when the rest of the Hendersons came along rather regularly, it was a joke when the Doctor would solemnly inquire, 'John, is this child going to be christened by the old English Triune Immersion?'"

During his incumbency Murdoch led his people into a number of new fields and forced new life into old projects. His energy and his ambition for his parish knew no bounds. The Sunday school flourished as it had not done before; and after he had been at St. Luke's for just a few years, there were nearly a hundred white pupils and fifteen colored.

A quarterly paper, *The Register*, designed to serve as an official bulletin of the parish was established with Dr. Murdoch and John S. Henderson as editors. This four-page paper, printed locally, seems to have appeared first in July, 1882. The subscription price was 10¢ per year. Financial contributions to the Church were listed in the paper as were general parish news and some items of state-wide interest to Churchmen. Deaths were reported and poetry and editorials also had a place in *The Register*. By 1890 some changes in format had been effected. It appears that a "new series" was being issued, printed in part outside the state, but with space left to be filled in with local news. The title of this second paper if different from the first, has not been found since only clippings from it are preserved among the Church archives.

Dr. Murdoch was active in a wider field, too. In a regular column in *The Church Messenger* he answered Bible questions submitted by readers. In 1886 mention was made of plans for a Church Chautauqua which Dr. Murdoch was working out. His efforts to educate the people in various aspects of Churchmanship seemed limitless.

For a number of years candidates for the ministry studied under Dr. Murdoch. Often they also served as lay readers in nearby missions. Sometimes these men were able to support themselves while thus studying, some were aided by the Evangelical Education Society, and at least once an anonymous lady in another diocese very generously contributed to the support of a candidate. How much Dr. Murdoch gave of his own means we do not know, but undoubtedly he was most generous. Among the records which he kept we find the following list of young men whom he prepared for the ministry:

Benjamin Sumner McKenzie	Walter S. Loflin
Sidney Stuart Bost	John Linker Saunders
Robert Bruce Owens ²	S. J. M. Brown (Deacon)
Thomas L. Trott	John Holland Crosby
Locke Winfield Blackwelder	Thos. Nelson Brincefield
Francis Arthurs.	

That Dr. Murdoch was aware of the needs and interests of the Negroes in the Church is evident by a report which he made for a committee at the convention in 1907. He felt that each race should have its own legislative assemblies and moved that the convention urge the General Convention to take action on the matter. Missionary bishops to serve the Negroes, he thought, were to be preferred to suffragan bishops. The convention, however, did not pass his resolution that a committee on canons submit an amendment to the next convention to limit membership to white clergy and delegates only.

The records of St. Luke's show that between 1833 and 1871 there were sometimes as many as five Negro communicants. When Dr. Murdoch arrived in 1872 there were two still listed in the statistics, but since he could not find their names on the parish register they were dropped. Two Negro women, Lucinda Murphy and Elvira Connelly, communicants of St. Luke's, at Easter, 1876,

² Having been ordained in 1896, the Rev. Mr. Owens is now the oldest priest, in point of service, in the diocese.

responded liberally to an appeal for funds to care for certain urgent needs of the church. They also contributed towards buying a new bell. In 1893 one Negro communicant is shown as a member of St. Luke's, but none are listed thereafter.

Much as his colonial predecessors had done, Dr. Murdoch traveled through the country. "Large congregations assemble to hear sermons at any point in the country where a minister will go to have services," he reported in 1877, just as Drage had done more than a century earlier. "It is a very great shame that there is not a minister stationed at Salisbury, whose sole duty it would be to act as Missionary in Rowan."

To help meet this need an "Association of Clergy" was formed under the name of The Evangelist Brotherhood to carry on parochial missions. The constitution of the Brotherhood was approved by Bishop Atkinson. Almost immediately an eight-day mission was held at Greensboro and a twelve-day mission at Hillsboro.

Dr. Murdoch became acting missionary to Lexington and Concord. He also held services in Franklin and on one trip discovered nine communicants of the Church living near Huntsville in Yadkin County. "They ought to have at least occasional services," he thoughtfully reported to the next convention.

In 1875 it was revealed that \$136 had been contributed towards building a chapel to be known as St. Mary's Memorial Chapel in the southern part of the parish. Within a year St. Mary's, about six miles from Salisbury on the road to Charlotte, had been completed. Regular services were conducted on alternate Sunday afternoons and a thriving Sunday school was in operation. After seven years the chapel was torn down and a larger and better one erected. It was consecrated by Bishop Lyman on November 14, 1883, and five years later admitted into the diocese as a parish. Included within the parish of St. Mary's were Locke, Litaker, and China Grove townships.³

With such a successful beginning, Dr. Murdoch and his corps of young men—lay readers, postulants, deacons—went on to establish other missions. Chapels were erected for the missions, some of which, when finally grown to parish status, in turn assumed responsibility for one or more missions.

³ Only a cemetery now remains to mark the site of St. Mary's. In 1931 it was listed in the diocesan records as "abandoned or unused Church property."

By 1892 there were, in addition to St. Luke's, the missions or parishes of Christ Church, St. Andrew's, St. Jude's, St. Matthew's, St. Mary's, St. Peter's, St. Paul's (which supported a catechist at Kyoto, Japan), and St. John's. Money had been subscribed to erect St. George's, Woodleaf, and the Rev. B. S. McKenzie was holding services at Cowan School House between St. Mary's and St. Jude's. Within two years Dr. Murdoch reported that he, the Rev. S. S. Bost, and the Rev. R. B. Owens, had eleven churches and chapels under their care with a total of 573 baptized persons, of whom 328 were communicants. There were 60 teachers and 457 Sunday school pupils. In 1901 the construction of St. Mark's Chapel was reported. At Easter all of the chapels joined with the Mother Church in rendering homage to our risen Lord.

Due to other important duties Dr. Murdoch in 1897 surrendered charge over all of his former mission and parochial cures except St. Luke's, St. John's, and St. Peter's Chapels in Salisbury, and St. Mary's in the county.

At the same time he was occupied with so many missions, Dr. Murdoch was also trying desperately hard to establish a superior parochial school. Its main purpose was to give young men a better training at a minimum cost than they were getting in the public schools and to encourage them to study for the ministry. In 1877 the parish school had fourteen pupils; two years later it had two teachers and thirty male scholars. The following year it had dropped back to one teacher and fourteen scholars. Reports for subsequent years make no mention of this school and it is assumed that it ceased to operate.

In September, 1891, a new school was begun in Salisbury largely through the efforts of the Charlotte Convocation in which Dr. Murdoch was a leading spirit. The property of the school was valued at \$6,000 although it was but half paid. Bishop Lyman was pleased to announce in his annual address the next year that a day school for boys at last existed in the diocese where a sound, Christian education was being made available to many who could not afford the advantages of more costly schools. The hope was expressed that "many and generous supporters" would be found for it.

A board of trustees was appointed for the first time in 1892. Dr. Murdoch, as treasurer, expressed his appreciation for the generous support of the people in Salisbury and announced liberal subscriptions from persons in Charlotte, Ansonville, Winston, and

Morganton. Notices concerning the school were published in the Church papers and an average attendance of nearly 30 pupils was maintained during the first year of operation. James M. Hill was in charge of the school and he cooperated with the Board of Trustees in drawing up plans for opening a boarding department, but nothing seems to have come of these efforts.

The struggle to establish the boys' school on a secure basis continued although it operated only as a day school. The building in which classes met still stands. It is the large brick house in the yard of St. Paul's Church on South Main Street. In 1893 the value of the building was said to have been \$7,000, but it was encumbered with a debt of \$3,000 and the boarding department, although still desired, could not be opened.

Finally, in an effort to help solve some of their problems, the trustees gave the property of the Church School for Boys, as it had come to be called, to the diocese. Shortly afterwards, \$800 from the Permanent Episcopal Fund was applied towards the school's debt and \$1,000 came in from other sources. Additional money was still needed, however, and the trustees reported that "if the debt on the property was paid and they had \$2,000 more to improve it they could not only keep up a school but maintain two or three candidates for Orders."

A special committee of the trustees of the school reported to the convention in 1898. After several failures in the past it appeared that this school, although still small and in the initial stages of development, might one day take its place by the side of St. Mary's, Thompson Orphanage, and St. Peter's Hospital in Charlotte, as an outstanding diocesan institution. The following year no report on the school was made to the convention, but in 1900 the executive committee of the trustees brought news to the convention that the great improvement in the free public schools in Salisbury had forced the Episcopal boys' school to close in the fall of 1899 for lack of patronage. Although no report was made after 1900 trustees continued to be appointed until 1909, the year of Dr. Murdoch's death.

The formation of study and service groups was one phase of Dr. Murdoch's work which has left a lasting impression at St. Luke's. Among the earliest of such groups was the Daughters of the King which had first been organized in the United States in the spring of 1885. The first chapter in North Carolina was the one formed at St. Luke's in November, 1892. Mrs. Francis J. Murdoch, wife of the rector, was president of the Bishop Lyman Chapter of the

Daughters of the King. On Sunday, December 11, 1892, the chapter, composed of fifteen members,⁴ was invested with the cross by the rector in impressive ceremonies. Within three months this number had grown to twenty-five.

The Daughters of the King were pledged to "pray daily for the spread of Christ's Kingdom among young women and for God's blessings on the order; make an earnest effort each week to bring at least one young woman within the hearing of the Gospel as set forth in the services of the Church and to offer at all times such aid to the Rector as he may deem necessary for the furtherance of the cause of Christ." Several committees were formed, one of which was to care for the altar. All the members of the choirs, the Bible class, and most of the Sunday school teachers belonged. Nearly all of the members were busy with sewing for the children at Thompson Orphanage. Dr. Murdoch reported in 1898 that the Daughters of the King during the previous year had raised \$300. When the convention met at St. Luke's in 1900 it was the Bishop Lyman Chapter which gave a reception for all delegates.

Under the leadership of Dr. Murdoch the Rowan Church Conference was formed in 1887 and soon enlarged to include Cabarrus and adjoining counties. The Conference was composed of ministers, lay readers, and lay delegates from the churches of the counties. The first of more than forty-five quarterly meetings was held at St. Jude's. In 1900 the delegates met at St. Andrew's to commemorate the sixtieth anniversary of the consecration of that church.

At the quarterly meetings questions pertaining to the growth of the Church and the deepening of spiritual life were discussed. The nineteenth meeting was held at St. Luke's when each delegate in turn gave his reasons for being a Churchmen. Questions were asked and answered on the Epistle of Titus which had been assigned for study three months before. The problem of promoting the growth and welfare of the Brotherhood of St. Andrew was also taken up.

In 1894 a Board of Stewarts was formed composed of six representatives of the vestry of St. Luke's, two each from Christ Church, St. Andrew's, St. James', and St. Mary's, and one each from the

⁴ Charter members were Mrs. E. B. Neave, Mrs. Thos. B. Marsh, Mrs. Julius McNeely, Mrs. F. J. Murdoch, Mrs. Bessie Walker, Mrs. J. O. White, Mrs. A. H. Boyden, Mrs. W. S. Blackmer, Mrs. Charles Price, Mrs. James Moore, Miss Mary McNeely, Miss Nannie Craige, Miss Mary Smith, Miss Addie White, and Mrs. F. F. Shober.

five chapels. The Board met at the call of the Priest-in-charge (Dr. Murdoch) and had the responsibility of the finances of the Conference. Members of the Board of Stewards were to see that there was a congregational meeting in every church at least once a quarter. At these meetings the condition of the Church was to be considered, the status of members determined, financial matters settled in so far as possible, and all parish records brought up to date.

Parish statistics for St. Luke's presented at the convention of 1894 show that a Woman's Auxiliary had been "lately organized," but no further details were given. The next year, however, it had thirty members and had contributed \$91.67 to diocesan missions. After still another year a "Junior Department" of the Woman's Auxiliary had been set up with seven members.

One of the last organizations sponsored by Dr. Murdoch was St. Stephen's Order formed on November 1, 1901, with the cooperation of three other clergymen and three laymen, "to train boys and young men to be useful clergy and laymen in the Church." Three classes of persons were eligible for membership: clergy, clerics, and lay-brothers. Members had to be fifteen years of age or over, but postulants were accepted at thirteen, and candidates at fourteen. There were seven degrees within the Order depending upon the member's progress in the prescribed course of study and his age. There were titles for each of the degrees such as Probationer, Member, Master, Past Master, Grand Master and the like, and before advancing from one degree to the next the candidate had to know a certain portion of the Church Catechism, the Junior Catechism, the Intermediate Catechism, or the Senior Catechism and to have reached the required age.

During the period of Dr. Murdoch's service great improvements were made in the physical plant of the church. The value of the church and other property increased from \$8,000 in 1872 when he arrived to approximately \$32,000 at the time of his death. At a congregational meeting on Easter Monday, 1876, the action of the vestry in purchasing for a rectory, the brick house on the corner of Council and Church streets for \$2,500 from Captain W. C. Coughenour, was unanimously ratified. For several months in 1882 the church was closed for repairs and for the addition of a recessed chancel. Installed back of the new altar were three windows, memorials to Bishop Atkinson, Bishop Davis of South Carolina, a former rector of the parish, and the Rev. John H. Parker, who

died while rector of St. Luke's.⁵ Other windows were also installed at this time. The organ was moved down from the gallery to the main floor of the church and placed on the right side of the choir.

It was in 1895 that the Daughters of the King erected a chapter house. This building, later used as a chapel and to house the rector's study and church offices, is now being remodeled. The cornerstone bearing the date 1895 was opened in the summer of 1953 and found to contain a few papers of slight historical interest.

Although he did not live to see it completed, further work was underway at the time of Dr. Murdoch's death in 1909. The east end of the church was extended, and by the addition of a tower and baptistery the present cruciform plan was completed. The tower was modeled after Breslin Tower at Sewanee, which in turn had been modeled after the tower of Magdalen College, Oxford, England. There are no records to show when the gallery was removed, but it is likely that it was removed sometime before this work was undertaken.

In 1910 while the Rev. Thaddeus A. Cheatham⁶ was rector the vestry, choir rooms, and cloister (now being remodeled with the elimination of the beautiful cloister) were added. A new memorial altar to Dr. Murdoch was installed and the rectory made more comfortable and attractive.

"St. Luke's Episcopal Church," Mrs. Chamberlain tells us in *This Was Home*, "was planned after the venerable pattern of some English parish church . . . it gave an impression of permanence with dignity and was like a bit of antiquity which had wandered into new-made surroundings. With all the passing of the years it has never gone out of fashion. My mother possessed no Catholic tradition whatever and had only a literary interest in the Prayerbook, but she admired this church building and said of it, 'By grace ye are saved,' although by that she meant only the outward appearance rather than any great gift of invisible inwardness as mentioned by St. Paul."

The lay organizations continued to be active. In 1910 there were the Woman's Auxiliary, Daughters of the King, the Brotherhood of St. Andrew, St. Luke's Guild, and St. Agnes' Guild. The constant and active work of the guilds was credited with greatly

⁵ For an account of the moving of these windows to their present location above the baptismal font see the biographical sketch of the Rev. Thaddeus A. Cheatham in Chapter IV.

⁶ In point of canonical residence Mr. Cheatham is now the second oldest priest in the state.

reducing the parish debt. During World War I St. Agnes' Guild had forty members, the Altar Guild twelve, the Woman's Auxiliary twenty-two, and the Brotherhood of St. Andrew three. Most of the missions which had been associated with St. Luke's earlier had, for a time, been neglected, but they eventually were taken over by lay readers with occasional assistance from the rector of St. Luke's and other priests. On October 8, 1917, regular services at St. Mary's ceased as most of the members had transferred to the Church of the Ascension, China Grove.

The number of communicants at St. Luke's exceeded two hundred for the first time in 1912, during the rectorate of the Rev. Frank J. Mallett. At the same time the number of baptized persons on the Church roll reached five hundred.

During World War I St. Luke's rector, the Rev. Warren Wade Way, endeared himself not only to his own parishioners, but to other citizens of the community as well. His leadership in the work of the Red Cross, among servicemen, and in numerous other ways, was wholehearted and generous.

As chairman of the Committee on the State of the Church in 1923, the Rev. Mark H. Milne, rector of St. Luke's, told the convention that "it is suggested by leading laymen that parishes be encouraged to provide their rectors with automobiles. Parishes which have already done so find increased effectiveness in the work of their rectors."

Under the direction of the Rev. Charles Barker Scovil, rector of All Saints Church, Concord, a diocesan organization was formed in 1924 to carry on the youth movement in the Church. At the first convention held in the fall in Greensboro over 300 boys and girls were present for the organization of the Young People's Service League. The following year the Rev. Mr. Milne reported that the Y. P. S. L. of St. Luke's had twenty-five members. In 1928 one of the outstanding events of the year was the presentation of the first Young People's Thank Offering at the General Convention in Washington. Margaret Bell of St. Luke's, president of the Y. P. S. L. of the diocese, made the presentation of \$386. The plan was originated by the League of this diocese and was soon adopted by the young people in many parts of the Church.

On the eve of the 1929 crash the church building was valued at \$31,000 and the land at \$17,000. There was an endowment of \$4,500. The crash had little or no effect on these figures.

The cornerstone of the parish house was laid in 1937 and the building completed the following year. This provided an auditori-

um to seat 225 persons, as well as much-needed Sunday school, office, and storage space. In 1945 the bell was installed in the tower of the church, and the old wooden tower behind the church, built in 1872 when the bell was removed from the old church tower, fell into disuse. Augustus Frercks who built the wooden tower was a fine craftsman and had made cannon for the Confederacy during the Civil War. With the removal of this tower in 1948, St. Luke's lost a notable and picturesque landmark which had been admired by hundreds of persons.

It was during Milne's tenure that the present organ, a memorial to three members of the Frercks family, was installed.

After the Rev. Mr. Milne's death in 1938, Bishop Penick spoke of him as having been "of a quiet and retiring nature, almost bordering on timidity. His best ministry was that of the good shepherd who leads and feeds his flock in solitary places and cares for them one by one. It was sufficient for him that his secret charities were known only by Him who sees in secret. He lives on imperishably in the heart and character of the people for whom he poured out his life. Even if there were no immortality, such a life goes on from generation to generation."

"When I arrived in Salisbury," the Rev. Edward B. Guerry recalls, "the Parish appeared to be at a low ebb due to the fact that my predecessor, Mr. Milne, who was dearly loved by his people, had not been in good health for some time.

"In missionary giving, the Parish had fallen far below the apportionment requested. Consequently, a great emphasis was made on the Every Member Canvass with the result that not only the parochial side of the budget was met but also the apportionment for the missionary work of the Church throughout the world was accepted in full.

"The people were ready and eager to go forward and assume leadership. One interesting thing which happened was that the Department of Christian Education of the National Council of our Church selected St. Luke's Parish as a testing ground for certain experiments in Christian education."

It was in 1939 during Mr. Guerry's rectorate that services from St. Luke's began to be broadcast once a month over the local radio station.

"A few months after I came to Salisbury," Mr. Guerry recalls, "World War II commenced, and the shadow of that calamity hung over us all. I tried to prepare my people for the inevitable emergency which finally fell upon us on December 7, 1941. As soon

as the United States was in this terrible conflict, I volunteered for service as a chaplain."

St. Luke's was without a rector from September, 1942, when Mr. Guerry was called to active duty and February 1, 1944, when the Rev. W. Moultrie Moore, Jr., became rector. During that time, however, Dr. Frank B. Marsh, F. J. Murdoch, and H. N. Fairley, Sr., served as lay readers and the Rev. G. C. Stutzer, rector of St. Paul's and St. Peter's conducted burials, baptisms, and weddings. After his ordination to the priesthood in the spring of 1943, Mr. Stutzer celebrated the Holy Communion at regular intervals at St. Luke's.

With the arrival of Mr. Moore St. Luke's again flourished. Both the baptized and the communicant strength of the church increased. The example in Churchmanship which he set soon became the rule. The number of Sunday and daily services increased. He wore the beautiful Eucharistic vestments at celebrations of the Holy Communion which now became more frequent, particularly on week days. A 9:30 Sunday morning service for families was begun and after a time the hearing of confessions was instituted. A vigil light burned continuously on the altar during World War II as a reminder of St. Luke's absent service men and women and with the beginning of the Korean conflict, the candle was again lighted. A parish library was established to provide books on the history and teaching of the Church. Mr. Moore also took an active position of leadership in training young people not only in his own parish, but throughout the diocese as well.

At the beginning of the last decade there were for the first time 300 communicants on the roll of St. Luke's. As the parish completes its two hundredth year this number has grown to 379 and the church property which ten years ago was valued at \$108,000 is now worth more than \$163,500.

Lay organizations active at St. Luke's at the present time are the following:

Vestry	Altar Guild
Layman's League	Junior Choir
Men's Bible Class	Young People's Service League
Woman's Auxiliary	Acolyte Guild
St. Anne's Chapter	Board of Christian Education
St. Elizabeth's Chapter	Church School
St. Hilda's Chapter	Women's Bible Class
St. Mary's Chapter	(Eliza Murdoch Bible Class)
St. Catherine's Chapter	

CHAPTER IV

Missionaries, Deacons, Priests:
Biographical Sketches

CHRONOLOGY

1756	William Miller	Rector
1766	George Micklejohn	(Curate?)
1769	Charles Cupples	Visitor
1769-1771	Theodorus Swaine Drage	Rector
1786?-1825	Robert Johnston Miller	Acting Minister
1825-1832	Thomas Wright	Rector
1832-1834	John Morgan	Rector
1835	William W. Spear	Rector
1835	Moses A. Curtis	Visitor
1836-1846	Thomas F. Davis	Rector
1846-1858	John H. Parker	Rector
1858-1866	Thomas G. Haughton	Rector
1867-1872	John H. Tillinghast	Rector
1872-1909	Francis J. Murdoch	Rector
1909-1910	Thaddeus A. Cheatham	Rector
1910-1914	Frank J. Mallett	Rector
1914-1918	Warren W. Way	Rector
1918-1938	Mark H. Milne	Rector
1939-1942	Edward B. Guerry	Rector
1944-1952	W. Moultrie Moore, Jr.	Rector
1952-	Thom W. Blair	Rector

BIOGRAPHICAL SKETCHES

BLAIR, THOM WILLIAMSON

1952-

(Born 1920) Is a native of Haymarket, Virginia. The son of a naval officer, he attended school in such widely separated states as Virginia and California and was graduated from high school in Washington, D. C. He attended the University of Virginia for two years and went first to China and then to the Philippines where he became a layworker at Bontoc. He returned to the University of Virginia where he received his B. A. degree in 1942. During World War II he served in the Navy and saw duty with the Fleet Sound School, served with the anti-submarine service, and was Assistant Operations Of-



ficers. On leaving the Navy he entered the Virginia Seminary, graduating with the class of 1949. His first and only parish before coming to St. Luke's in October, 1952, was St. Paul's, Hanover County, Virginia.

CHEATHAM, THADDEUS AINSLEY

1909-1910

(Born 1877) Is a native of Granville County. In 1900 he was graduated from the University of North Carolina and in 1903 from the University of the South. His first parish was St. Bartholomew's, Pittsboro, with missions at Sanford and Smithfield. After brief service in Texas he returned to North Carolina and became rector of St. Timothy's, Wilson. In 1908 Bishop Cheshire appointed him to take charge of the work at the Village Chapel in Pinehurst where he served for forty years until his retirement in 1950.

In 1909, after Dr. Murdoch's death, he was called to be rector of St. Luke's and accepted with the understanding that he might not be able to stay because of Mrs. Cheatham's precarious health. He remained a little more than a year when it became necessary for him to return to Pinehurst, where he still lives.



“When I arrived at St. Luke’s” Mr. Cheatham recalls, “the Vestry had decided to place a beautiful Altar to the memory of the late beloved Rector, Dr. Murdoch. In the Chancel above the old Altar was the memorial window to Bishop Atkinson. I felt that this window should be moved and reredos put in its place. Hon. John S. Henderson was the Senior Warden and of very great influence. He was Salisbury’s first citizen and my good friend but he did not agree with me that the Atkinson window should be moved. I did not press the matter but at the next Vestry meeting I said, ‘Gentlemen of the

Vestry, this is your Parish. We ministers are birds of passage, we go on but you remain. My only desire is to help you build a beautiful Chancel in this hallowed shrine. I have therefore prepared two drawings, one shows the memorial Altar as it will be placed under the Atkinson window, the other shows the same memorial Altar with the reredos and a rose window above. The decision is entirely in your hands.’

“Mr. Henderson, grand old gentleman that he was, looked at the drawings and said, ‘I vote that we move the Atkinson window.’ There was no more to be said and every one was happy over the results. As Rector it was my responsibility and privilege to remodel the Chancel and Sanctuary, to build the cloister leading to the ‘Chapter House’ and to add additional Sunday School rooms.

“My short Rectorship at St. Luke’s was a period of opportunity and happiness and I look back upon it with a sense of deep appreciation that I was called there at a particular time when I could serve the parish and the Kingdom of God.”

CUPPLES, CHARLES

1769

(Died c. 1785) Apparently a native of England, was licensed by the Bishop of London on June 11, 1766 for service in North Carolina. He came to the colony that same year and on January 1,

1767, Governor William Tryon placed him in charge of St. John's Parish, Bute County (now Warren and Franklin). He continued to serve missionary stations in Bute and Granville counties throughout the colonial period and at times made missionary visits into the western section of the colony. It was on one such visit in the summer of 1769 that he baptized many people in Rowan County. During the Revolution the Rev. Mr. Cupples faithfully supported the American cause and during the meetings of the General Assembly in 1779, 1780, and 1781 he served as chaplain. During and after the war he continued to serve the churches in Granville and nearby counties.

CURTIS, MOSES ASHLEY

1835

(1808-1872) A native of Massachusetts, settled in Wilmington as a young man. After teaching there for three years he returned to New England for further study. In 1835 he was ordained and again cast his lot with North Carolina. He was assigned to mission work in Western North Carolina with headquarters at Lincolnton. During this time he served St. Luke's on a temporary basis. He later became rector of St. Matthew's, Hillsboro, and head of the Episcopal School for Boys, Raleigh. During a large part of his lifetime Curtis made a scientific study of fungi, shrubs, woody vines, and other plants and he discovered and named a number of new plants. He was the first to understand and describe the process by which the Venus Fly Trap "eats" insects.

DAVIS, THOMAS FREDERICK +

1836-1846



(1804-1871) Born near Wilmington, was graduated from the University of North Carolina in 1821. Returning to Wilmington he studied law, was admitted to the bar, and practiced for six years. His brother, George Davis, also practiced law in Wilmington and was Attorney General in the Confederate Cabinet. Davis was not confirmed in the Church until shortly after the death of his first wife in 1828. He then seems to have determined to prepare himself for Holy Orders

and on November 27, 1831, he was ordained a deacon by Bishop Ives. Entering upon missionary work, he served Wadesboro and Pittsboro—some 100 miles apart—with services in each on alternate Sundays. A call to St. James' Church took him home to Wilmington for three years. A year of retirement due to illness followed before he became rector of St. Luke's where he served for ten years.

While in Salisbury the Rev. Mr. Davis served a number of churches and mission stations in that section of the state. He also devoted himself to studying theology and history. In the great and serious struggle which occupied many Churchmen during these years (due to the leadership of Bishop Ives) Davis had "little affection for those tendencies to externals and primitive traditions which so alarmed and offended him If, as some thought, he neglected to follow out the roots of what is called Churchmanship, it must be confessed that he had great advantages in seeing for himself the poisonous fruits of that excessive Ecclesiasticism which too often takes its place," a contemporary of his remarked.¹

In 1846 Davis accepted a call to Grace Church, Camden, South Carolina, the scene of the final labors of his predecessor at St. Luke's, the Rev. Theodorus Swaine Drage. After six years he was elected Bishop of the Diocese of South Carolina. The Diocese of North Carolina was also vacant at the same time and it is said that his name was being mentioned for that same high office here. Bishop Davis and our Bishop Atkinson were consecrated together on the eve of St. Luke's Day, 1853. After about five years Bishop Davis began to lose his sight and by 1862 was totally blind. Nevertheless he continued to serve his people until the day of his death nearly ten years later. He is buried in Camden.

Bishop Davis' son, Thomas Frederick Davis, Jr., who spent his youth in Salisbury and who was a graduate of the University of North Carolina, served Grace Church, Camden, as assistant rector under his father who, as bishop, made Grace Church his cathedral.

DRAGE, THEODORUS SWAINE

1769-1771

(Died c. 1779) Appears to have been a native of southeast England and was probably a grandson of William Drage (1637?-1669), a medical writer of Northamptonshire whose son was named Theodorus.

¹The Rev. John Johnson in *A Sermon Commemorative of the Rt. Rev. Thomas Frederick Davis, D.D.* (Charleston, S. C., 1872), page 10.

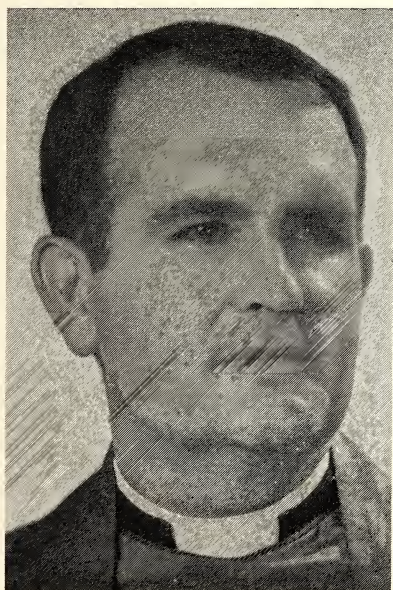
Drage was licensed by the Bishop of London on May 29, 1769, and he reached North Carolina in November after a long passage at sea. He landed on the Outer Banks and made his way to New Bern. From there, with Governor Tryon's approval, he removed to Salisbury. Drage's neat and precise handwriting, his long and interesting letters, and his very wise action in view of the difficulty he faced from the dissenters all mark him as a brilliant and well educated man. Until he had the situation in St. Luke's Parish somewhat under control he reported only to Tryon. Afterwards, however, he gave a full account to his superiors in England.

It was in 1771 that he accepted a call to Camden, South Carolina, where he spent the remainder of his life. He was survived by his widow, Mrs. Hannah Swaine Drage, but whether she and the rest of his family ever were able to join him in America we do not know.

The Bible (1635) and Book of Psalms (1636) belonging to Drage were at one time in the possession of the Kershaw family in South Carolina. Henry K. DuBose, a descendant of Colonel Joseph Kershaw, more recently is said to have had Drage's Book of Common Prayer (1764). The location of these books is now unknown.

GUERRY, EDWARD BRAILSFORD

1939-1942



(Born 1902) Is a native of Atlanta, Georgia. His father was the Rt. Rev. William Alexander Guerry, Bishop of South Carolina (1907-1928). After attending Porter Military Academy, Charleston, S. C., he entered the University of the South from which he was graduated in 1923. In 1926 he received the degree LL.B. from the University of Pennsylvania Law School and practiced law in Columbia and Charleston for several years. After graduating *cum laude* from the Virginia Theological Seminary in 1932, he was ordained deacon in October and priest in June, 1933. Before coming to St.

Luke's in 1939 he was in charge of several churches in South Carolina and Virginia. The Rev. Mr. Guerry became a chaplain in the Army in 1942, attaining the rank of major. Since his release in 1946 he has served churches in the vicinity of Charleston. In 1952 he earned the degree S. T. M. at the University of the South and his thesis, *The Historic Principle of the Indissolubility of Marriage* was published by the University Press in 1953. He has also contributed articles to *The Living Church*.

HAUGHTON, THOMAS GOELET

1858-1866

(c. 1813-1880) From Edenton, was graduated from the University of North Carolina in 1834 and began the practice of law. He is believed to have studied for the ministry later in life under the Rev. Jarvis Buxton of Asheville. He was ordained deacon in 1856 and priest the following year. In 1857 he became assistant to his old friend and University classmate, the Rev. John H. Parker, rector of St. Luke's, who became lame after breaking his knee. In 1858 Haughton was rector of Christ Church, New Bern, but after Parker's death in September he returned to become rector of St. Luke's. During the Civil War he was an ardent Confederate and served on a number of active committees including one doing ambulance service. He frequently went to the Confederate prison in Salisbury and it is likely that he conducted funeral services there.

The Rev. Mr. Haughton married Mrs. Parker, the widow of his predecessor. In 1866 he resigned as rector of St. Luke's and for the next two years was rector of a church at Accomac, Virginia. He then resigned from the ministry and resumed the practice of law. In 1872 and 1873 he was mayor of Salisbury.

HENDERSON, HANNIBAL S.

(Died c. 1888) Born a slave of Archibald Henderson and given as a boy to John Steele Henderson. Educated at home by Archibald Henderson. Graduate of St. Augustine's where he was instructor in Modern History and Higher English, 1881-1884. An outstanding Greek scholar. Ordained deacon by Bishop Lyman, April 30, 1882. He gave the lot on which St. Phillip's now stands. Transferred to the Diocese of Kentucky, 1884. In charge of St. Andrew's Chapel, Lexington, Ky., from 1885 until his death in late 1887 or early the next year.

KROLL, MARY WOOD (McKENZIE)

(Born 1891) Is a native of Rowan County and was confirmed at St. Mary's Church. After 1898 she attended St. Luke's. Having

graduated from the local public schools she entered Woman's College of the University of North Carolina. For five years she taught in the city schools. Attended the Church Training and Deaconess' House, Philadelphia, 1916-1918, returned to Salisbury to teach again, and finally for two years she served as Welfare Director at the Salisbury Cotton Mills.

In 1921 Miss McKenzie was appointed teacher at House of Bethany, Cape Mount, Liberia, a mission field in which she remained until 1945. In addition to classroom work she also assisted in evangelistic work in the community. In 1932 she became principal of House of Bethany and after cooperating with the head of St. John's School for Boys, the two schools were made coeducational. During her last few years in Liberia she concentrated on teacher training among the natives and encouraged higher education.

Miss McKenzie was married to Bishop Kroll in 1943 and at his retirement in 1945 they moved to Salisbury. Since the bishop's death in 1946 Mrs. Kroll has been connected with St. Andrew's School in Tennessee.

MALLETT, FRANK JAMES

1910-1914

(1858-1944) Was born in King's Lynn, Norfolk, England, and educated in that country. He came to the United States with his wife and two daughters when a young man and was ordained priest in 1889 in New Albany, Indiana. His first rectorate was in New Albany, but he later served in Michigan, Wisconsin, and Pennsylvania, and was dean of St. Matthew's Cathedral, Laramie, Wyoming. In 1910 he left Sharon, Penna., where he had been for ten years, to come to St. Luke's. While in Salisbury the Rev. Mr. Mallett organized the Boy Scouts. After four years he accepted a call to return to his first parish in New Albany where he remained until his retirement in 1928. He and Mrs. Mallett then returned to North Carolina to live. The Rev. Mr. Mallett is buried in Chapel Hill. His son, Reginald Mallett, is now Bishop of Northern Indiana.

The Rev. Mr. Mallett was the author of two books, *Wit and Humor in the Parson* and *Helping Our Boys*, which was published in 1913 while he was rector of St. Luke's.

MICKLEJOHN, GEORGE

1766

(c. 1717-c. 1817) Was born probably in Scotland. Said to have been educated at Cambridge, to have served as a chaplain under Frederick the Great, and to have been with the Duke of Cumber-

land at the Battle of Culloden. The titlepage of a sermon by Micklejohn published in New Bern in 1768 indicates that he held the degree of Doctor of Sacred Theology. On March 12, 1766, he was licensed by the Bishop of London for work in North Carolina. He served first in Rowan County, but after a brief period became rector of St. Matthew's, Hillsboro. During the War of the Regulation he was an active opponent of the Regulators. He was inclined at first with the approach of the Revolution to be a loyalist. Among those captured at the Battle of Moores Creek was Micklejohn who, however, took the oath of loyalty at Halifax and was paroled. He then moved to Granville County. In 1790 he was president of the first Episcopal convention in North Carolina. In the early years of the nineteenth century he settled in Virginia where he died in about his hundredth year.

MILLER, ROBERT JOHNSTON

1786?-1825

(1758-1834) A native of Scotland who settled in Massachusetts in 1774, came South during the Revolution. Although never actually officially connected with St. Luke's, to him we owe thanks for helping to keep alive the interest in the Church during the dark days after the Revolution. In 1785, in Franklin County, North Carolina, he became a Methodist, but withdrew from that group when it advocated separation from the Church of England. The following year he moved to Lincoln County where he became a lay reader to a group of Episcopalians. After eight years of service there and in adjacent counties, including Rowan, he was persuaded to accept Lutheran ordination. He insisted, however, that his letter of orders state that he was "to obey ye rules, ordinances and customs of ye Christian Society called ye Protestant Episcopal Church in America."

When efforts were being made to organize the Church in North Carolina Mr. Miller was elected a member of the standing committee of the Tarboro Convention of 1793. The following year he attended the convention in Tarboro as a clerical delegate. His name appears among those of the other clergy certifying the election of the Rev. Charles Pettigrew as bishop.

On May 1, 1821, at the fifth annual convention of the Church in North Carolina, Miller was ordained deacon in the Episcopal Church. In the evening of the same day after a sermon by Bishop Moore of Virginia, the Rev. Mr. Miller was advanced to the priesthood.

Two years later, in 1823, the seventh annual convention of the Church was held in Salisbury. At that time the Rev. John Stark Ravenscroft was elected Bishop and Robert Johnston Miller was the only man present who had also voted for Pettigrew. It was "Parson Miller," as he was affectionately known, to whom Bishop Ravenscroft addressed his queries concerning Church affairs in Salisbury.

Miller's death in 1834 was reported by Bishop Ives with "unfeigned sorrow." "Let us follow his example of humility, of faith and patience," the Bishop admonished the delegates to the nineteenth convention, "that ours may be his crown of eternal glory." Parson Miller's mortal remains rest in the family graveyard near his home, "Mary's Grove," in Burke County.

MILLER, WILLIAM

1756

The first known clergyman to serve St. Luke's, was probably a native of the northern part of Ireland. He was educated there and in North Britain. Among other subjects, he was master of Latin, Greek, Hebrew, mathematics, natural philosophy, natural theology, moral philosophy, history, and divinity. In 1752 when he announced that he and his wife proposed to move to America, the warden of Root Presbytery, Ballimony, recommended that he be licensed and ordained as a minister—apparently a Presbyterian. This step seems not to have been taken, however, since he was settled in Rowan County in 1754 as a teacher when he decided that he would like to be ordained. The inhabitants of Rowan recommended to Governor Dobbs that he be sent to England to be examined and if found to be qualified, ordained. This the governor did and the Rev. Mr. Miller was licensed by the Bishop of London on March 31, 1755, for service in North Carolina. He returned and was assigned to St. Luke's Parish.

By April, 1756, he was established as rector of St. Luke's, but remained less than a year probably because of the difficulty the dissenters created by electing their own people to the vestry. In October, 1756, he passed through the Moravian settlement on the way to Granville County. In 1763 he was rector of St. Gabriel's Parish, Duplin County, and in 1767-1770 of St. Patrick's Parish, Dobbs County (now part of Wayne, Lenoir, and Greene counties). The 1790 census shows that one William Miller was living in Dobbs County at that time, though whether he was the colonial clergyman we do not know.

At one time, after leaving St. Luke's, Miller was charged with "notorious . . . behavior." After carefully examining those who lodged the complaints, the governor and his council found that there was insufficient evidence to convict him. The charges were described as being "of a trifling nature" and may simply have been further evidence of the dissenters' action against an established clergy.

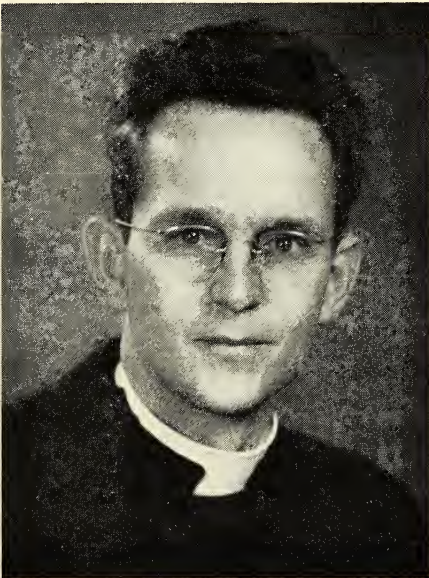
MILNE, MARK HEMINGWAY

1918-1938

(1871-1938) Was born at Corning, New York, and graduated from Hobart College before being graduated from the General Theological Seminary. He was ordained deacon in 1899 and priest the following year. Before coming to St. Luke's in 1918, arriving in the midst of the influenza epidemic, he served in New York, Pennsylvania, and Wisconsin. On the twentieth anniversary of his ministry in Salisbury, the Rev. Mr. Milne was described as "a kindly, patient, and conscientious man." His ambition for his parish, we are told, was that it be "a normal happy church family and lead a healthy existence." Mr. Milne died suddenly while visiting the sick in the local hospital.

MOORE, WILLIAM MOULTRIE, JR.

1944-1952



(Born 1916) A native of Mt. Pleasant, South Carolina, was graduated from Porter Military Academy and the College of Charleston. In 1940 he was graduated from the General Theological Seminary in New York with the degree S. T. B. On June 5, 1940, he was ordained deacon by the Bishop of South Carolina and placed in charge of a number of missions in that state. He was ordained to the priesthood on May 11, 1941. In September of the following year he became rector of the Church of the Epiphany,

Leaksville, North Carolina, where he served until he accepted the call to St. Luke's. While in Salisbury he was active in civic af-

fairs and took a leading part in the work with young people both at home and at Vade Mecum Conferences. He also served as a delegate to the Provincial Synod, as an Examining Chaplain, and as a member of the Diocesan Executive Council. In 1952, Mr. Moore became rector of St. Martin's Church, Charlotte.

MORGAN, JOHN

1832-1834

(1803-1877) A native of London, settled in New London, Connecticut, as a youth and was one of the first graduates of Washington (now Trinity) College, Hartford, Conn. In 1830 he was ordained deacon and the following year elevated to the priesthood. In 1832 he removed to New York and in November, 1832, came to Salisbury. While rector of St. Luke's he also occasionally conducted services in Wilkes, Lincoln, and Mecklenburg counties. In December, 1834, he left North Carolina and subsequently served in California (where he was a pioneer priest in many communities), Maryland, and New York. In 1841 and 1842 he was again in North Carolina and for a time was in Elizabeth City.

A person who had known the Rev. Mr. Morgan as a child described him as "a man of learning but eccentric." In 1838 he is said to have inherited \$30,000 with the most of which he purchased books. Morgan died on Staten Island and was buried in the family cemetery in New London.

MURDOCH, FRANCIS JOHNSTONE

1872-1909



(1846-1909) Was born near Asheville on March 17, an appropriate date since his parents were natives of Ireland. As a youth he attended Colonel Stephen Lee's school in Asheville and later The Citadel in Charleston, South Carolina. He entered the service of the Confederacy from that state.

On September 17, 1868, he was ordained deacon at St. Luke's by Bishop Atkinson and assigned mission work at High Shoals and other stations in the western part of the state. In 1870 he was ordained priest and two years

later became rector of St. Luke's He was one of the most zealous missionary spirits this state has produced.

Murdoch's service to the diocese was almost as extensive as it was to his own parish. He served as one of the Examining Chaplains, as Diocesan Trustee of the University of the South and of St. Mary's, as chairman of a special church building committee to try to improve the design of churches throughout the state, and was frequently a delegate to the General Convention.

Realizing the needs of the people around him in the difficult time in which he lived, he spared no pains to serve them. To provide work he set about organizing the Salisbury Cotton Mills and the Rowan Knitting Company. Of these he was secretary and treasurer. He was president of the Vance Cotton Mills and the Yadkin Falls Manufacturing Co., and secretary-treasurer of a building and loan association. He also was instrumental in bringing the first electric power to Salisbury.

The University of the South in 1890 conferred upon him the degree of Doctor of Sacred Theology as a token of the esteem in which he was held. His efforts, vast as they were, were never spread thin. He was counted a personal friend of scores of North Carolinians. Dr. Murdoch was a powerful preacher and many of his sermons were printed and widely distributed. His strong support of the Rev. Joseph Blount Cheshire as bishop is said to have been the only factor preventing his own election to that office.

In 1884 Dr. Murdoch married Miss Eliza Marsh. More than sixty years of Mrs. Murdoch's life were devoted to the Church as organist, choir member, and teacher in Sunday school and Bible classes. Her continued interest in and support of the missions established through her husband's efforts did much to prolong the effectiveness of his work.

PARKER, JOHN HAYWOOD

1846-1858

(1813-1858) A native of Tarboro, was graduated from the University of North Carolina in 1832. Twelve years later he was a delegate from Alabama to the General Convention. In May, 1846, he was ordained deacon by Bishop Ives and advanced to the priesthood a year later. Except for a short time immediately after his ordination to the diaconate his entire ministry was spent at St. Luke's.

At the time of his death the *Carolina Watchman*, the local newspaper, reported that "at the mature age of thirty-three, in the possession of a competent estate, and thus with the prospect of

having temporal enjoyment in his power, he devoted himself to the self-sacrificing duties of a minister of the Gospel; and his flock can tell with what fidelity. He often declared that the office was the noblest man could aspire to on earth. This Parish was his first and only settled charge. He loved his work and he loved his flock; and their affection and sympathy, was the present reward and delight without which he felt he could not live. . . . He was a man sincere and without guile. His preaching was esteemed practical, earnest and spiritual. His intercourse with his people was familiar and affectionate; and the consistency with which he maintained his views of the Church did not, we trust, prevent a warm charity for all his brother Christians."

The Rev. Mr. Parker was buried in the churchyard and his faithful congregation erected a marble shaft to mark his grave.

RAMSAUR, WILLIAM HOKE

(1890-1922) Was born in China Grove, baptized and confirmed at St. Mary's, and graduated from the University of North Carolina in 1910. For two years he was secretary of the Y. M. C. A. at the University of Alabama and for the next two years was Traveling Secretary in the Student Volunteer Movement. In 1917 he was graduated from the Philadelphia Divinity School having already been ordained deacon at St. Luke's in 1914. In July, 1917, also at St. Luke's, he was ordained to the priesthood. For two years he did special missionary and parochial work in the diocese under the supervision of the bishop.

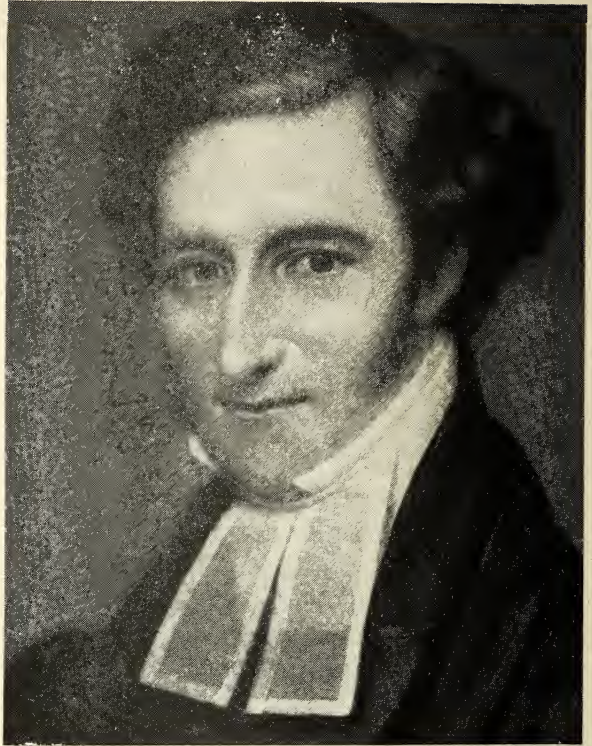
For many years he had been anxious to find work as a missionary in the Mohammedan countries. Failing this, he accepted appointment as a missionary to Liberia and sailed early in 1919. After laboring faithfully and fruitfully, though only for a short time, he died at Monrovia, Liberia, on May 28, 1922.

SPEAR, WILLIAM WALLACE

1835

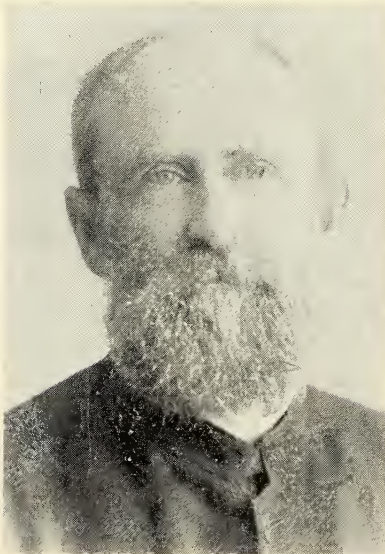
(1812) Born in New York City of parents who had shortly before come to America from England. When he was still a child his parents moved to Hillsboro. At the age of 12 he was confirmed by Bishop Ravenscroft. He was prepared for college in Salisbury at the school conducted by the Rev. Jonathan Otis Freeman, a Presbyterian minister, and in 1831 he was graduated from the University of North Carolina. In 1838 he was awarded the Master of Arts degree by the University. In 1834 he graduated from the General Theological Seminary, New York, and

shortly afterwards was ordained by Bishop Ives. He then took charge of St. Luke's where he remained about a year. In 1835 he left to go to St. Michael's, Charleston, South Carolina, and afterwards he became the first rector of St. Luke's Church, Philadelphia. Subsequently he served in Pennsylvania, Maryland, and New Jersey.



TILLINGHAST, JOHN HUSKE

1867-1872



(1835-1933) Was a native of Hillsboro. He was a student at the University of North Carolina in 1853 and 1854 and graduated from Hampden-Sidney College in 1857. After teaching school for a few years he was ordained deacon on July 26, 1861, by Bishop Atkinson and made deacon-in-charge of St. John's Church, Rutherfordton. In 1862 he became chaplain of the 26th Regiment commanded by Colonel Zebulon B. Vance and later was with a regiment of Pettigrew's Brigade. After the war he served as assistant minister at a church

in Mobile, Alabama. He returned to North Carolina and was ordained to the priesthood by Bishop Atkinson in 1865. Immediately prior to coming to St. Luke's he was rector of St. Paul's, Clinton. Having seen St. Luke's through the hard years of reconstruction he accepted a call to Charleston, South Carolina, in 1872. At the time of his death in 1933 at the age of 97, he was the oldest matriculate of the University of North Carolina, the oldest priest of the Church in the United States, and, of course, the oldest former chaplain of the Confederate Army.

WALKER, CHARLES BRUCE, JR.

(Died *c.* 1876) Was probably a native of Wilmington where he was ordained at St. James' Church, May 9, 1841. He was assistant to the Rev. Mr. Davis, rector of St. Luke's, who was also from Wilmington. The Davis and Walker families there were related. Walker remained at St. Luke's until about the time of his ordination to the priesthood. In 1846 it was reported that he had removed to the Diocese of South Carolina. He was listed as "residing in Columbia" in 1869-1872 and in 1873 as rector of St. Mark's, Clarendon, S. C. Walker was living in 1875, but seems to have died before the middle of 1876.

WAY, WARREN WADE

1914-1918

(1869-1943) A native of Illinois, was ordained deacon in 1892 and priest in 1899. A graduate of General Theological Seminary. He served several churches in the Diocese of New York before coming to St. Luke's in 1914. In 1918 he became rector of St. Mary's School which, under his direction, entered a period of growth and expansion. While there he was elected president of the American Association of Junior Colleges. In 1929 the Rev. Mr. Way received the degree of Doctor of Divinity from the University of the South and three years later became rector of St. James' Church, Atlantic City, New Jersey. He retired in 1942 and moved to Tryon, N. C., but continued to serve a number of churches in the vicinity.

WHEAT, JOHN THOMAS

(1801-1888) A native of Washington, D. C., said to have been the first white child born there. His ministrations for more than half a century were in the South. Ordained deacon in 1825 by the Rt. Rev. Richard Channing Moore, of Virginia. He was a professor at the University of North Carolina and rector of the Chapel

of the Cross. During the winter vacation, 1857, he assisted briefly at St. Luke's. After leaving the University he was rector of churches in Nashville and Memphis, Tennessee. Jefferson Davis and his family were parishioners of his in Memphis. After his retirement he moved to Salisbury where he spent his last years. It was as a memorial to Dr. Wheat that Mrs. Jefferson Davis and others gave St. Luke's the communion service which it now has.

WRIGHT, THOMAS

1825-1832

(1780-1835) Born in New York City while his parents, natives of Wilmington, were there temporarily. As a young man he was a merchant in Wilmington. On one occasion, when returning from a trip to New York, he was shipwrecked, lost all his possessions, and was nearly drowned. This, we are told, set him to thinking seriously about his purpose in life and was apparently an important turning point.

In 1820 he attended the convention as a lay delegate from St. James' Church, Wilmington, and on April 30 was ordained deacon by Bishop Moore of Virginia. He immediately began missionary work in North Carolina, serving during a year in widely separated parts of the state. Twice in 1820 or early 1821 he conducted services in Salisbury. In 1822 he was ordained to the priesthood and soon was settled as rector of Calvary Church, Wadesboro. Beginning in April, 1825, he divided his time among Calvary and St. Luke's and Christ Church in Rowan. In January, 1826, he began to serve the churches of Rowan full time except for five Sundays each year when he returned to Wadesboro. In 1828 he began to devote all of his time to St. Luke's.

Bishop Ravenscroft visited Tennessee shortly before he died and saw how sadly neglected the Churchmen were there. In 1832 Bishop Ives likewise visited that region and upon his return Wright offered his services as a missionary in Tennessee. As such he was one of the pioneer clergymen in the region and was first rector of Calvary Church, Memphis. Before he fell victim to an epidemic of cholera in his new field, he established a number of missions which today are among the oldest and largest churches in the state.

The Communion Service: A Memorial Gift

PERHAPS NO COMMUNION SERVICE in North Carolina, with the possible exception of some pieces dating from the very early colonial period, has a more interesting history than the handsome chalice, paten, and flagon at St. Luke's. The story of their origin goes back to the days of reconstruction which followed the Civil War when Northern troops occupied the South. Feeling was bitter and often emotions got the upper hand over good judgment.

In 1868, following his release from Fortress Monroe, Jefferson Davis, former president of the Confederacy, moved to Memphis, Tennessee, where he became head of an insurance company. Before long he and his friends decided that they could no longer bear to hear prayers for the widely disliked Andrew Johnson, president of the United States. He was responsible, they felt, for their present unhappy state. Other members of Calvary, Grace, and St. Mary's churches in Memphis also were not satisfied to worship in the presence of carpetbaggers, occupying troops, and others who came South after the war. Determined to organize another parish, they called on the Rev. John Thomas Wheat, former University of North Carolina professor and clergyman who was then a missionary in Memphis, to become its rector. The Rt. Rev. Charles Todd Quintard, Bishop of Tennessee, opposed the plan, but the petitioners took their request to the next diocesan convention and succeeded in getting it approved.

Saint Lazarus was the name chosen for the new church. The bishop questioned the propriety of such a name since Lazarus had never been canonized a saint or even classed as such. When the bishop asked Davis why the name had been selected he replied, "Because, sir, we, like Lazarus, were licked by dogs!"

Shortly after the formation of the new parish Dr. Wheat mentioned to Mrs. Davis his regret that St. Lazarus' Church had no communion vessels except some simple ones of pewter. An idea occurred to Mrs. Davis. She set about to provide the means of getting a communion service for her Church.

Word went out to the women of the congregation. The following Sunday when the alms basins were passed, they were "heaped high with brooches, rings, bracelets, chains, and gifts from loved ones," the minutes of the parish report. Pieces of silver too large

for the alms basins were reverently laid on the altar as a sacrifice willingly made for the Church and the parish.

Enough precious metal was given to make a magnificent communion service consisting of a chalice, a paten, and a flagon. The chalice is about ten inches high and is of especially fine workmanship. A part of its stem is of delicate open work. The flagon, about twelve inches tall, is fashioned in the shape of a graceful Grecian vase. The paten is about six inches in diameter. Each piece is heavily engraved and bears the symbol or monogram IHS representing the Greek contraction of *Jesus*.

All three pieces are of a gold-silver alloy heavily overlaid with gold. The precious stones contributed by the members of St. Lazarus' were used to pay for the work. No jeweler's mark or name appears on them to identify the maker, but, considering their origin, it is safe to say that they were not made in the North. It has been said that they may have been made by a French or an Italian workman. Such workmen might have been found in New Orleans.

When these handsome pieces were completed and used for the first time they were greatly admired. Many Southern newspapers mentioned them in glowing terms.



COMMUNION SERVICE

In 1873 Dr. Wheat resigned his charge at St. Lazarus' and went into partial retirement. He soon moved to Salisbury where he had old friends and where some of his family already lived. With his departure from Memphis many misfortunes befell St. Lazarus'. A yellow fever epidemic took a heavy toll among the communicants, one of whom was Davis' only son. Plague and flood scattered the remaining members and the church soon fell into disuse.

The news of Dr. Wheat's death in 1888 saddened Mrs. Davis and the few surviving members of old St. Lazarus'. They decided to present the idle communion service to St. Luke's Church as a memorial to him. The fact that President Davis, en route South at the end of the war, had been taken in by the Rev. Mr. Haughton, rector of St. Luke's, probably had created in the people of St. Lazarus' a kindly feeling for the church in Salisbury.

Each piece was engraved:

MEMORIAL
REV. J. T. WHEAT
FROM HIS OLD PARISHIONERS OF
ST. LAZARUS CHURCH, MEMPHIS, TENN.

When received in Salisbury the service was accompanied by a list of the contributors. The name of Varina Howell Davis heads the list. "The Parishioners of St. Lazarus Church of Memphis, Tennessee," it begins, "raised a subscription to purchase a Communion Service for their use.

"As it pleased Almighty God to permit the beloved Parish to be blotted out, these humble worshippers to be scattered and the Church to be used for other purposes, those who raised the fund desire to present to

ST. LUKE'S, SALISBURY, N. C.

this service in memorial to our tender, gentle, learned and eloquent Pastor, the Reverend Dr. John Thomas Wheat, so long connected with St. Lazarus Church and bound to those of his scattered flock who remain alive by the tender ties of sympathy, affection and profound respect."

CHAPTER VI

Memorials

[*Note:* It has been said by one who has written a number of parish histories that no complete list has yet been compiled containing all of a church's memorials. I cannot claim that this is an exception. Instead I offer my apologies for any which have been overlooked and give assurance that such omissions occurred unintentionally.]

ALMS BASINS

To the Glory of God
And in Loving Memory of
Pauline Bernhardt Woodson
1879-1942
Presented by the Altar Guild
of St. Luke's Episcopal Church
Salisbury, N. C.

To the Glory of God
And in Loving Memory of
Mary Jane Leak Bernhardt
1853-1929
Presented by her Devoted Children
St. Luke's Episcopal Church
Salisbury, N. C.

ALTAR

To the Glory of God and
In Memory of
Francis Johnstone Murdoch S. T. D.
Rector of this Parish 1872-1909
Erected by Friends and Parishioners

ALTAR RAIL

To the Glory of God and in Loving Memory of Our Mother
Margaret Urquhart Ragland
1868-1942

CANDLESTICKS

SEVEN-BRANCHED

In Memoriam Archibald Boyden Brawley Jan. 29, 1909

In Memoriam Charles Price 1905

SINGLE

In Memory of
William Samuel Nicolson
1900

In Memory of
Jane Hannah Nicolson
1903

COMMUNION SERVICE

CHALICE

Memorial
Rev. J. T. Wheat
From His Old Parishioners of
St. Lazarus Church, Memphis, Tenn.

CIBORIUM

To the Glory of God
And in Loving Memory
of
Anne Neave
1880-1924

CRUETS

Presented by
St. Luke's Altar Guild
December 25th, 1918

To the Glory of God
and
In Memory of
Marie Hardin Sigmon
Presented by the
Women of St. Luke's Church
1951

FLAGON

Memorial
 Rev. J. T. Wheat
 From His Old Parishioners of
 St. Lazarus Church, Memphis, Tenn.

LAVABO

To the Glory of God
 And in
 Loving Memory
 of
 Caledonia Beard
 1872-1945

PATENS

Memorial
 Rev. J. T. Wheat
 From His Old Parishioners of
 St. Lazarus Church, Memphis, Tenn.

To the Glory of God
 And to the Memory of
 Ellen Bryce Beard

CROSSES

ALTAR

To the Glory of God
 And in Loving Memory of
 Thomas Benjamin Marsh
 1863-1933

PROCESSIONAL

To the Glory of God
 And in Memory of
 Agnes Neave Marsh
 1872-1902

In Memory of The Children of This Parish
 Now In Paradise

DOORS AND EXTERIOR LANTERNS

The Church Doors
 And Exterior Lanterns
 Are
 To the Glory of God
 And in Memory of
 William Samuel Nicolson
 1863-1925
 and
 Eva Dornin Nicolson
 1862-1945

EWER

In Memoriam
 Francis Burton Craige Jr.
 ★ January 29, 1913
 + February 5, 1918

FALDSTOOL

To the Glory of God
 And in Memory of our Son
 Lee Overman Gregory
 1900-1941
 The Gift of his Devoted Parents

LANTERNS

The
 Lanterns in the Nave
 Are
 To the Glory of God
 And in Memory of
 May Wheat Boyden Brawley
 1881-1929

LECTERN

In Memoriam
 Frances Wheat Shober Haviland
 September 18, 1905

LECTERN LIGHT

To the Glory of God
 And in Loving Memory
 of
 Mark Hemingway Milne
 1918-1938
 Presented by the Altar Guild
 of
 St Luke's Episcopal Church
 Salisbury, N. C.

LITANY

To The
 Glory of God
 And in Memory of
 Lee Overman Gregory
 1900-1941

ORGAN

To the Glory of God and in Memory Of
 Peter A. Frercks
 Frances Kelly Frercks
 Francis MacRae Frercks

PARISH HOUSE

To the Glory of God
 And in Memory of
 Stephen Ferrand Lord
 Henrietta Hall McNeely
 Clarence Wainright Murphy
 Anna May Shober Boyden
 Frances Kelly Frercks
 Frank Lee Norvell
 Sallie Coffin Taylor

Whose Generous Bequest Made This Building Possible

PARISH HOUSE ROOM

This Room Made Possible Through
 The Beneficence of
 Sallie M. Taylor
 In Memory of
 Samuel Taylor—Husband
 John G. Taylor—Son
 Laura Henderson Coffin—Mother
 John Milton Coffin—Father

PULPIT

To the Glory of God and in
 Memory of my Father and Mother
 John B. Lord
 and
 Anne Ferrand
 His Wife

PRAYER BOOK

To the Glory of God
 and
 In Loving Memory of
 Francis Shober Haviland
 1867-1905

WINDOWS

[Starting with the one nearest the altar on the Gospel side, moving down that side, into the entrance, in the back, down the Epistle side, into the baptistery, and back to the altar.]

An Evangelist

In Memory of Wm. Spruce Macay
 Anne Macay Lord. Wm. Macay Lord
 and Meshach Hunt McNeely.
 Erected 1883

1895

St. Augustine

To the Glory of God & in Memory of
Theodore B. Lyman.
Fourth Bishop of
North Carolina.

1895

St. Aiden

To the Glory of God & in Memory of
Theodorus Swaine Drage.
First Rector of this Parish.
1768.

1895

Timothy and Mother

In Loving Memory of
Charlotte A. Carncross,
Mary, Elizabeth Ritter & Adelia E. Slater
The Mother & Sisters of Augusta M. Holt

1895

Samuel and Eli

In Loving Memory of
Henry Allen and Blanch Elvira
Children of John A. and
Augusta M. Holt

To the Glory of God

St. Wulstan

In Loving Memory of James Murphy
and Wife, Elizabeth C. Murphy. Their
Children and Grandchildren.
Lord I have loved the habitation of thy house.

To the Glory of God

St. William of York

In Loving Memory of
William Murphy
Warden of this Church
Faithful Husband and Loving Father
This Is Erected by His Wife and Children

To the Glory of God and *Baptism of Christ*
 In Loving Memory of
 Louis Henry Clement
 and wife
 Mary Caroline Buehler Clement
 Erected 1942 by Their Four Sons

The Lord's Supper

To the Glory of God and
 In Loving Memory of
 Pauline Bernhardt Woodson
 1879-1942
 Erected by her Husband and Four Sons

To the Glory of God *Nativity Scene*
 And in Memory of
 Archibald Henderson Mary Ferrand Henderson
 1811-1880 1819-1899

Ascension

To the Glory of God and in Loving Memory of
 1872 Agnes Reave Marsh 1902
 1824 Luke Blackmer 1889
 1857 Judia Cole Blackmer 1903
 1805 Jane Henderson Boyden 1884
 1857 William Cole Blackmer 1903
 1870 Stephen Shelton Blackmer 1906
 1858 Mary Henderson Leantham 1886

Angel at Tomb of Christ

To the Glory of God and in Memory of my
 Beloved Husband Augustus Frercks,
 Born in Heiligenstadten near
 Itzehoe in Schlesu-Holstein, Germany
 March 27, 1825
 June 13, 1909

An Evangelist

+To the Glory of God, and in Memory of
 Rt. Rev. Thos. F. Davis, D.D.
 Rector of this Parish.
 & Bishop of South Carolina.
 +Erected 1883+

Jesus, the Shepherd

+Rt. Rev. Thomas Atkinson
 D. D. D. C. L. & L. L. D.
 Bishop of North Carolina
 +Erected 1883+

Rev. John H. Parker

An Evangelist

A Rector
 of this Parish.
 +Erected 1883+

Jesus Blessing Little Children

To the Glory of God and
 In Loving Memory of
 Mark H. Milne
 Rector of this Parish
 1918-1938

To the Glory of God

St. Alphege

In Memory of
 Laura Murphy Overman This is
 Erected by the Congregation of this Church

To the Glory of God

St. Hilda

In Loving Memory of
 Susan Wainright Murphy
 A Dutiful Wife and a Faithful Mother
 This is erected by her children

The Madonna

To the Glory of God
 In Loving Memory of Francis Nelms Winburn
 April 11, 1891—Oct. 30, 1895

To The Glory of God
 In Loving Memory of
 Francis McRae
 Frercks
 Sep. 26, 1887
 May 19, 1899

*David**An Evangelist*

In Memory of Archibald Henderson.
 And his Children.
 Leonard A. Ferrand. Archibald. Jane C.
 Anne. Edward C. and Sarah Evelyn
 Infant Daughter of J. S. & E. B. H. Erected 1883

YARD

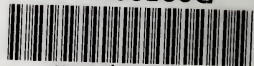
John Haywood Parker
 Born January 21, 1813
 Died September 15, 1858
 Here rests in peace
 the body of a faithful servant of Christ,
 Waiting in hope of the resurrection of the just.
 For 11 years a minister of this parish,
 he laboured diligently to lead his flock
 in the quiet path and Godly life of the Church,
 and was an example in deed and doctrine
 to show them the way of salvation.
 He lived in Christ, and death is his eternal gain.

ST. LUKE'S EPISCOPAL CHURCH

Rev. John T. Clark
A Priest of the
Episcopal Church
Born Clarksville, Va.
Sept. 19, 1809
Died in Salisbury, N. C.
Oct. 25, 1886.



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